

# Usūl-ut-Tafsīr

## Made Easy

*A description of the gathering and compilation of the Noble Qur'ān, efforts to ease recitation, definition of Tafsīr and its development era by era, introduction to the important Tafsīr works, the principles and laws of Tafsīr, and a discussion of Tafsīr bir Rā'i and conditions of Tafsīr. Every discussion presented in an easy to understand method from reliable sources. Beneficial for the students of the Dīnī Madāris.*

### Author:

Maulānā Khālid Sayfullāh Rahmānī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ

### Translated by:

Muftī Abdullah Moolla



## Contents

Author's Preface .....	9
Name of the Noble Qur'ān .....	13
Definition .....	14
Revelation of the Noble Qur'ān .....	15
Condition of the Revelation .....	15
Questions .....	17
Qirā'at .....	18
Seven Hurūf .....	22
Questions .....	25
Asbāb-un-Nuzūl .....	26
Importance of Asbāb-un-Nuzūl .....	26
Forms of Learning the Asbāb-un-Nuzūl .....	29
Difference of Opinion in Asbāb-un-Nuzūl .....	30
An Important Principle .....	32
Naskh .....	32
Questions .....	35
Subject Matter of the Noble Qur'ān .....	35
Jadl .....	36
Tadhkīr-Bi-Ālā-illāh .....	39
Tadhkīr-Bi-Ayyām-illāh .....	39
Tadhkīr-bil-Maut .....	40
Ahkām .....	40
Amthāl .....	41
Rasm Qur'ānī .....	41



Questions .....	43
Jam' Qur'ān .....	43
Memorization.....	43
Writing .....	45
Era of Sayyidunā Abū Bakr <small>رضي الله تعالى عنه</small> .....	47
Specialties of the Compilation during the era of Sayyidunā Abū Bakr <small>رضي الله تعالى عنه</small> .....	49
During the era of Sayyidunā 'Uthmān <small>رضي الله تعالى عنه</small> .....	50
Specialties of the Compilation of the era of Sayyidunā 'Uthmān <small>رضي الله تعالى عنه</small> .....	51
Sequence of the Sūrahs and Verses .....	53
Types of Sūrahs in terms of Length.....	53
Questions .....	54
Efforts to Make Recitation Easy .....	55
Dots.....	55
I'rāb.....	56
Manzil, Pārā & Rukū' .....	57
Rumūz Auqāf .....	58
The Qur'ān in the Press .....	60
A few Important Counts .....	60
Makkī and Madanī Sūrahs .....	61
Specialties of the Makkī Sūrahs .....	62
Specialties of the Madanī Sūrahs .....	63
Questions .....	64
I'jāz-ul-Qur'ān .....	64
Language & Explanation.....	66
Laws in Harmony with Nature .....	71

Stories & Incidents .....	73
Prophecies .....	74
Scientific Realities .....	78
Translation of the Qur'ān .....	82
Questions .....	84
Lexical Meaning and Technical Definition .....	85
Tafsīr – During the Nabawī Era & Sahābah Era.....	87
Narrations from Sayyidunā 'Abdullāh Ibn 'Abbās <small>رضي الله تعالى عنه</small> .....	88
Narrations of Sayyidunā 'Abdullāh Ibn Mas'ūd <small>رضي الله تعالى عنه</small> ..	90
Narrations from Sayyidunā 'Alī <small>رضي الله تعالى عنه</small> .....	90
Narrations from Sayyidunā Ubayy Ibn Ka'b <small>رضي الله تعالى عنه</small> .....	91
Questions .....	92
Tafsīr – Era of the Tābi'īn .....	93
Third Era – Compilation Stage.....	95
Ma'ānī of the Qur'ān .....	97
Questions .....	98
Compilation of Tafsīr Works of Differing Natures .....	98
Tafsīr-bil-Ma'thūr.....	99
Tafsīr-bil-Ma'qūl.....	101
Fiqhī Way .....	103
Tafsīr Qurtubī.....	104
Tafsīr Mazharī.....	105
From the Literature Point of View .....	106
Tafsīrs of the Deviated Sects.....	107
Questions .....	108
Sources of Tafsīr .....	108



Questions .....	43
Jam' Qur'ān .....	43
Memorization.....	43
Writing .....	45
Era of Sayyidunā Abū Bakr <small>رضي الله تعالى عنه</small> .....	47
Specialties of the Compilation during the era of Sayyidunā Abū Bakr <small>رضي الله تعالى عنه</small> .....	49
During the era of Sayyidunā 'Uthmān <small>رضي الله تعالى عنه</small> .....	50
Specialties of the Compilation of the era of Sayyidunā 'Uthmān <small>رضي الله تعالى عنه</small> .....	51
Sequence of the Sūrahs and Verses .....	53
Types of Sūrahs in terms of Length .....	53
Questions .....	54
Efforts to Make Recitation Easy .....	55
Dots .....	55
I'rāb .....	56
Manzil, Pārā & Rukū' .....	57
Rumūz Auqāf .....	58
The Qur'ān in the Press .....	60
A few Important Counts .....	61
Makkī and Madanī Sūrahs .....	62
Specialties of the Makkī Sūrahs .....	63
Specialties of the Madanī Sūrahs .....	64
Questions .....	64
I'jāz-ul-Qur'ān .....	66
Language & Explanation.....	71
Laws in Harmony with Nature .....	

Stories & Incidents .....	73
Prophecies .....	74
Scientific Realities .....	78
Translation of the Qur'ān .....	82
Questions .....	84
Lexical Meaning and Technical Definition .....	85
Tafsīr – During the Nabawī Era & Sahābah Era.....	87
Narrations from Sayyidunā 'Abdullāh Ibn 'Abbās <small>رضي الله تعالى عنه</small> .....	88
Narrations of Sayyidunā 'Abdullāh Ibn Mas'ūd <small>رضي الله تعالى عنه</small> ..	90
Narrations from Sayyidunā 'Alī <small>رضي الله تعالى عنه</small> .....	90
Narrations from Sayyidunā Ubayy Ibn Ka'b <small>رضي الله تعالى عنه</small> .....	91
Questions .....	92
Tafsīr – Era of the Tābi'in .....	93
Third Era – Compilation Stage.....	95
Ma'ānī of the Qur'ān .....	97
Questions .....	98
Compilation of Tafsīr Works of Differing Natures .....	98
Tafsīr-bil-Ma'thūr.....	99
Tafsīr-bil-Ma'qūl.....	101
Fiqhī Way .....	103
Tafsīr Qurtubī.....	104
Tafsīr Mazharī.....	105
From the Literature Point of View .....	106
Tafsīrs of the Deviated Sects.....	107
Questions .....	108
Sources of Tafsīr .....	108



Tafsīr from the Qur'ān.....	109
Tafsīr from the Hadīth.....	113
Questions .....	120
Statements of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ .....	121
Ruling of the Tafsīr of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ .....	129
Arabic Language .....	130
Questions .....	136
Tafsīr Bir-Rā'i .....	136
Previous Divine Scriptures.....	138
Conditions of Tafsīr .....	140
Questions .....	143
Translator's Note .....	144



## Author's Preface

Allāh تَبَارَكَ وَتَعَالَى has shown great favour upon me. One bounty of Allāh تَبَارَكَ وَتَعَالَى is that He has granted me the honour of teaching the Islāmic sciences for about thirty-five years. I had the chance to teach books in almost every field and science of the Dars-e-Nizāmī. Based on this experience, we had the honour of compiling Āsān Usūl-ul-Hadīth and Āsān Usūl-ul-Fiqh. Allāh تَبَارَكَ وَتَعَالَى has blessed these works with great acceptance in the Madāris. From that time, we had the desire to compile a brief work called Āsān Usūl-ut-Tafsīr also that would be taught to the students learning the translation of the Noble Qur'ān. This work should be in their mother tongue. This work was necessary because the works on the principles of Tafsīr that are in Arabic, they are quite lengthy and detailed and it is difficult to teach these works in full in the sketch of the current Dars-e-Nizāmī.

Maulānā 'Abdus-Samad Rahmānī رَحِمَهُ اللَّهُ تَعَالَى probably had this vision in mind and did a summary of Al-Itqān fī 'Ulūm Al-Qur'ān of 'Allāmah Suyūṭī رَحِمَهُ اللَّهُ تَعَالَى. However, this work is now out of print and quite rare. Al-Fauz Al-Kabīr of Shāh Waliullāh Dehlawī رَحِمَهُ اللَّهُ تَعَالَى is part of the syllabus. This book of Shāh Waliullāh Dehlawī رَحِمَهُ اللَّهُ تَعَالَى is unique, just like his other works and it presented the Usūl of Tafsīr in a new and unique way. However, it does not contain every discussion of 'Ulūm-ul-Qur'ān and Usūl-ut-Tafsīr. There is



Questions .....	43
Jam' Qur'ān .....	43
Memorization .....	43
Writing .....	45
Era of Sayyidunā Abū Bakr <small>رضي الله عنه</small> .....	47
Specialties of the Compilation during the era of Sayyidunā Abū Bakr <small>رضي الله عنه</small> .....	49
During the era of Sayyidunā 'Uthmān <small>رضي الله عنه</small> .....	50
Specialties of the Compilation of the era of Sayyidunā 'Uthmān <small>رضي الله عنه</small> .....	51
Sequence of the Sūrahs and Verses .....	53
Types of Sūrahs in terms of Length .....	53
Questions .....	54
Efforts to Make Recitation Easy .....	55
Dots .....	55
I'rāb .....	56
Manzil, Pārā & Rukū' .....	57
Rumūz Auqāf .....	58
The Qur'ān in the Press .....	60
A few Important Counts .....	60
Makkī and Madanī Sūrahs .....	61
Specialties of the Makkī Sūrahs .....	62
Specialties of the Madanī Sūrahs .....	63
Questions .....	64
I'jāz-ul-Qur'ān .....	64
Language & Explanation .....	66
Laws in Harmony with Nature .....	71

Stories & Incidents .....	73
Prophecies .....	74
Scientific Realities .....	78
Translation of the Qur'ān .....	82
Questions .....	84
Lexical Meaning and Technical Definition .....	85
Tafsīr – During the Nabawī Era & Sahābah Era .....	87
Narrations from Sayyidunā 'Abdullāh Ibn 'Abbās <small>رضي الله عنه</small> .....	88
Narrations of Sayyidunā 'Abdullāh Ibn Mas'ūd <small>رضي الله عنه</small> ..	90
Narrations from Sayyidunā 'Alī <small>رضي الله عنه</small> .....	90
Narrations from Sayyidunā Ubayy Ibn Ka'b <small>رضي الله عنه</small> .....	91
Questions .....	92
Tafsīr – Era of the Tābi'in .....	93
Third Era – Compilation Stage .....	95
Ma'ānī of the Qur'ān .....	97
Questions .....	98
Compilation of Tafsīr Works of Differing Natures .....	98
Tafsīr-bil-Ma'thūr .....	99
Tafsīr-bil-Ma'qūl .....	101
Fiqhī Way .....	103
Tafsīr Qurtubī .....	104
Tafsīr Mazharī .....	105
From the Literature Point of View .....	106
Tafsīrs of the Deviated Sects .....	107
Questions .....	108
Sources of Tafsīr .....	108



Questions .....	43
Jam' Qur'ān .....	43
Memorization.....	43
Writing .....	45
Era of Sayyidunā Abū Bakr <small>رَضِيَ اللَّهُ تَعَالَى عَنْهُ</small> .....	47
Specialties of the Compilation during the era of Sayyidunā Abū Bakr <small>رَضِيَ اللَّهُ تَعَالَى عَنْهُ</small> .....	49
During the era of Sayyidunā 'Uthmān <small>رَضِيَ اللَّهُ تَعَالَى عَنْهُ</small> .....	50
Specialties of the Compilation of the era of Sayyidunā 'Uthmān <small>رَضِيَ اللَّهُ تَعَالَى عَنْهُ</small> .....	51
Sequence of the Sūrahs and Verses .....	53
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Efforts to Make Recitation Easy .....	55
Dots .....	55
I'rāb.....	56
Manzil, Pārā & Rukū' .....	57
Rumūz Auqāf .....	58
The Qur'ān in the Press .....	60
A few Important Counts .....	60
Makkī and Madanī Sūrahs .....	61
Specialties of the Makkī Sūrahs .....	62
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Questions .....	64
I'jāz-ul-Qur'ān .....	66
Language & Explanation.....	71
Laws in Harmony with Nature .....	71

Stories & Incidents .....	73
Prophecies .....	74
Scientific Realities .....	78
Translation of the Qur'ān .....	82
Questions .....	84
Lexical Meaning and Technical Definition .....	85
Tafsīr – During the Nabawī Era & Sahābah Era.....	87
Narrations from Sayyidunā 'Abdullāh Ibn 'Abbās <small>رَضِيَ اللَّهُ تَعَالَى عَنْهُ</small> .....	88
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Tafsīr – Era of the Tābi'īn .....	93
Third Era – Compilation Stage.....	95
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Questions .....	98
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Tafsīr-bil-Ma'qūl.....	101
Fiqhī Way .....	103
Tafsīr Qurtubī.....	104
Tafsīr Mazharī.....	105
From the Literature Point of View .....	106
Tafsīrs of the Deviated Sects.....	107
Questions .....	108
Sources of Tafsīr .....	108



Tafsīr from the Qur'ān .....	109
Tafsīr from the Hadīth .....	113
Questions .....	120
Statements of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ .....	121
Ruling of the Tafsīr of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ .....	129
Arabic Language .....	130
Questions .....	136
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a very high-level work in Urdu on this subject by Mufti Muhammad Taqī ‘Uthmānī dāmat barakātuhu. However, this work was not written with the view of teaching it as part of the syllabus, but it was written as an introduction to Ma’ārif-ul-Qur’ān for the ‘Ulamā’ and scholars.

Bearing these factors in mind, I had the desire that this booklet should be compiled as soon as possible, but I could not get the chance. Finally, when work started on Āsān Tafsīr Qur’ān Majīd, then I felt this need even more, so that it could become an introduction to this translation. We also felt that slight changes should be made and then published separately and added in the syllabus. Subsequently, in Shawwāl 1434, this work was compiled so that it could serve as an introduction to Āsān Tafsīr Qur’ān Majīd. However, in Āsān Usūl-ut-Tafsīr, a view to compile a work for the syllabus was adopted. We have excluded the section on Fiqhī laws that was part of the introduction to the Tafsīr because there was no need for it for the students. It was written for general benefit. The section on the seven Hurūf is not needed by the general people. Therefore, it was not included in the introduction. This section has been included in this book. Questions were included in this work based on the view of it being a work for the syllabus and we have edited it slightly.

This work has three topics. First, the gathering and compilation of the Noble Qur’ān, its subject matter, efforts

to make recitation easy, the miraculous nature of the Noble Qur’ān and so on. Second, history of the Tafsīr of the Noble Qur’ān, introduction to the different Tafsīrs and their methodology. Third, the sources of Tafsīr, its principles and conditions. This is in essence the chapter on Usūl-ut-Tafsīr.

Usūl-ut-Tafsīr has many links with Usūl-ul-Fiqh. This is because an important and detailed section of Usūl-ul-Fiqh is the words and their purport. The topics of this section include ‘Ām, Khās, Mutlaq, Muqayyad, Zāhir, Nass, Mufassar, Muhkam, Khafī, Mushkil, Mujmal, Mutashābih, ‘Ibārat-in-Nass, Ishārat-un-Nuss, Dalālat-un-Nass, Amr, Nahī, Hurūf Ma’ānī etc. Therefore, the students and teachers of Usūl-ut-Tafsīr must study these sections.

We have tried to give all the information from the reliable books of the science and wherever there was a need for contemporary works, we have taken benefit from them; the contemporary Arab and non-Arab works. May Allāh ﷻ bless this work with acceptance in the sight of the people of knowledge just as was the case with Āsān Usūl-ul-Hadīth and Āsān Usūl-ul-Fiqh. May He make it a means of benefit for the students of Islāmic knowledge and may He let this service to the Noble Qur’ān be a treasure for me in the Ākhirat.

There is another work that we have in mind in this series. It is Āsān ‘Ilm Kalām. This would contain the beliefs of the Ahl-us-Sunnah wal-Jamā’ah and a brief refutation of



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the contemporary deviated sects. It will also cover the different threads within the Ahl-us-Sunnah wal-Jamā'ah and clarify the different subsidiary matters between them. We make Du'ā' that we get the time for this and divine help from Allāh. That is not difficult for Allāh.

Khālīd Sayf-ullāh Rahmānī

1 Rajab 1435

1 May 2014

## Name of the Noble Qur'ān

The original name of the Noble Qur'ān is 'Qur'ān'. The Noble Qur'ān uses this name for itself seventy-three times. What is the source of this name in terms of Arabic laws? There are three views in this regard. One is that the root letters are Qāf, Rā and Hamzah. This means 'to read', i.e. such a book that is read in abundance and repeatedly. This is the view of most scholars. The Noble Qur'ān says,

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ ﴿٥٦﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Indeed We are responsible to collect it and make you recite it. Therefore, when We make you recite it, then follow its recital (Sūrah Qiyāmah, 17, 18).

This verse supports the above-mentioned view.

The second view is that the original letters are Qāf, Rā, Nūn. This means for one thing to be similar to something else. This is because the subject matter of the Noble Qur'ān has similarities from topic to topic, they are linked and free from contradictions. This is the view attributed to 'Allāmah Abul Hasan Ash'arī رَحِمَهُ اللهُ تَعَالَى. The third view is that of Imām Shāfi'ī رَحِمَهُ اللهُ تَعَالَى. He says that the word 'Qur'ān' is not derived from any other word, but it is the name of the book revealed to Sayyidunā Muhammad Rasūlullāh ﷺ, just as the book revealed to Sayyidunā Mūsā عَلَيْهِ السَّلَام was called the



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## Name of the Noble Qur'ān

The original name of the Noble Qur'ān is 'Qur'ān'. The Noble Qur'ān uses this name for itself seventy-three times. What is the source of this name in terms of Arabic laws? There are three views in this regard. One is that the root letters are Qāf, Rā and Hamzah. This means 'to read', i.e. such a book that is read in abundance and repeatedly. This is the view of most scholars. The Noble Qur'ān says,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Indeed We are responsible to collect it and make you recite it. Therefore, when We make you recite it, then follow its recital (Sūrah Qiyāmah, 17, 18).

This verse supports the above-mentioned view.

The second view is that the original letters are Qāf, Rā, Nūn. This means for one thing to be similar to something else. This is because the subject matter of the Noble Qur'ān has similarities from topic to topic, they are linked and free from contradictions. This is the view attributed to 'Allāmah Abul Hasan Ash'arī رَحِمَهُ اللهُ تَعَالَى. The third view is that of Imām Shāfi'ī رَحِمَهُ اللهُ تَعَالَى. He says that the word 'Qur'ān' is not derived from any other word, but it is the name of the book revealed to Sayyidunā Muhammad Rasūlullāh ﷺ, just as the book revealed to Sayyidunā Mūsā عَلَيْهِ السَّلَام was called the



Taurāt and the book revealed to Sayyidunā 'Īsā عليه السلام was called Injīl.

Besides this, the names of the Noble Qur'ān that are mentioned are in essence, the qualities of the Noble Qur'ān. Some scholars have counted 'Kitāb' and 'Furqān' amongst the names of the Qur'ān, but in the Noble Qur'ān, even the Taurāt has been called 'Kitāb' and 'Furqān'.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

Therefore, the reality is that the name of the Noble Qur'ān is 'Qur'ān', and whatever other words are used; they are the qualities of the Qur'ān, not its names.

## Definition

The technical definition of the Noble Qur'ān:

The Noble Qur'ān is that speech whose words have been revealed upon Muhammad ﷺ, they have been narrated with Tawātur, it starts at Sūrah Fātiha and ends at Sūrah Nās.

'The words revealed' removes Hadīth, even if it be Hadīth Qudsī. A Hadīth Qudsī is a Hadīth wherein Rasūlullāh ﷺ mentions something with reference from Allāh تعالى, the words are those of Rasūlullāh ﷺ, not those of Allāh تعالى.

'Revealed upon Muhammad ﷺ' removes the previous heavenly scriptures. This is because they were revealed to other Ambiyā'.

'Narrated with Tawātur' means that so many people have narrated it that it is generally impossible for them to agree upon a lie. This removes Shādh Qirā'ah.

'It starts at Sūrah Fātiha and ends at Sūrah Nās' is further detail about the Noble Qur'ān.

## Revelation of the Noble Qur'ān

1. It was first revealed upon the Lauh Mahfūz. (بل هو) (قرآن مجيد في لوح محفوظ) Nay, it is a lofty Qur'ān, in the protected tablet (Sūrah Burūj 21, 22). It is called Kitāb Maknūn in another place, (إنه لقرآن كريم في) (كتاب مكنون) Indeed it is the noble Qur'ān, in a protected book (Sūrah Wāqi'ah 77, 78).
2. The second revelation was to the sky of the world, as Allāh تعالى says, (إنا أنزلناه في ليلة مباركة) Indeed We have revealed it during a blessed night (Sūrah Dukhān, 3) (إنا أنزلناه في ليلة القدر) Indeed We have revealed it during the night of Qadr (Sūrah Qadr, 1)
3. The third stage was revelation upon Rasūlullāh ﷺ, which was completed over twenty-three years.

## Condition of the Revelation

There were basically two conditions that would overcome Rasūlullāh ﷺ with the revelation of the Noble Qur'ān:



Firstly, Allāh ﷻ directly granted it to Rasūlullāh ﷺ. This was the case with the last two verses of Sūrah Baqarah. These verses were revealed on the occasion of the incident of Mi'rāj. This is mentioned in the Hadīth. However, this speech with Allāh ﷻ was through a veil, it was not direct.

Secondly, Allāh ﷻ sends His word through an angel. These two methods of revelation are described in the Qur'ān in the following verse,

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

It is not for any human being that Allāh should speak to him except by revelation or from behind a veil or He sends a messenger that He conveys the revelation by His permission, to whoever He wants, indeed He is exalted, wise (Sūrah Shūrā, 51)

The angel chosen to bring revelation to Rasūlullāh ﷺ was Sayyidunā Jibrīl عليه السلام. There were three ways in which Sayyidunā Jibrīl عليه السلام would bring revelation:

1. He عليه السلام would be hidden from sight, when he brought revelation, then the sound of a bell would be heard, or the sound of buzzing like that of bees would be heard
2. He would come in the form of a human. Rasūlullāh ﷺ said that when Sayyidunā Jibrīl عليه السلام comes,

then he mostly comes in the form of Sayyidunā Dihya Kalbī رضي الله تعالى عنه. "This is the easiest form for me."

3. He عليه السلام would see Jibrīl عليه السلام in his original form. On one occasion, he saw Jibrīl عليه السلام at Ajyād. Subsequently, according to majority of the scholars, Surāh Takwīr, verse 23 refers to seeing Jibrīl عليه السلام in his original form.

There were another two forms of revelation that would come to the Ambiyā'. One was in the form of a dream, like Sayyidunā Ibrāhīm عليه السلام saw himself sacrificing Sayyidunā Ismā'il عليه السلام, or Rasūlullāh ﷺ instructed the Sahābah رضي الله تعالى عنهم to leave for 'Umrah after he saw a dream. Because of this, the treaty of Hdaybiyyah was agreed upon.

The second form is called 'Nafth fī Ar-Rau'. A Hadīth says, (إن روح القدس نفث في روعي أنه لن تموت نفس حتى تستكمل رزقها وأجلها، فاتقوا الله وأجملوا في الطلب، أبو نعيم). However, the Ghayr Matlū revelation would come upon him in these two ways. Rasūlullāh ﷺ said it in his own words, and that which we refer to as Hadīth. No verse of the Qur'ān came in this way.

## Questions

1. What are the roots letters from which the word 'Qur'ān; are derived? What is the original name?
2. Give the technical definition of 'Qur'ān' and clarify the points of the definition



Firstly, Allāh ﷻ directly granted it to Rasūlullāh ﷺ. This was the case with the last two verses of Sūrah Baqarah. These verses were revealed on the occasion of the incident of Mi'rāj. This is mentioned in the Hadīth. However, this speech with Allāh ﷻ was through a veil, it was not direct.

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## Questions

1. What are the roots letters from which the word 'Qur'ān; are derived? What is the original name?
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3. In what stages was the Qur'ān revealed?
4. What was the basic way in which the Qur'ān would be revealed to Rasūlullāh ﷺ?
5. How would Jibrīl عليه السلام bring revelation to Rasūlullāh ﷺ?
6. What is descent of revelation and how would it come down?

## Qirā'at

It was not only the words of the Qur'ān that were revealed to Rasūlullāh ﷺ, but the tone and sound and related matters were also shown to him. Allāh تبارك وتعالى says, 'Therefore, when We make you recite it, then follow its recital.' However, there were slight differences amongst the Arab tribes in pronouncing a word. Permission was given to recite the Qur'ān in the different dialects. These dialects are referred to as Qirā'at.

The technical definition of Qirā'at is as follows,

العلم بكيفية اداء كلمات القرآن الكريم واختلافها منسوبة لناقلها

Qirā'at refers to that knowledge in which a person learns the way of reciting the words of the Qur'ān and all matters related to those that transmitted them. (Munjid-ul-Muqri'in p.61, Ibn Al-Jawzī)

Rasūlullāh ﷺ would recite the Qur'ān in the different Arab dialects. The Sahābah رَضِيَ اللَّهُ عَنْهُمْ were the first

narrators of these different dialects. The Khulafā' e Rāshidīn, Sayyidunā Ubayy Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Zayd Ibn Thābit رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللَّهُ عَنْهُ hold an outstanding position in this regard. Then, this field was spread by means of the Tābi'in. The outstanding Tābi'in in this field were Yazīd Ibn Qattā' رَضِيَ اللَّهُ عَنْهُ, 'Abdur Rahmān A'raj رَضِيَ اللَّهُ عَنْهُ, Mujāhid رَضِيَ اللَّهُ عَنْهُ, Sa'id Ibn Jubayr رَضِيَ اللَّهُ عَنْهُ, 'Ikramah رَضِيَ اللَّهُ عَنْهُ, 'Atā' رَضِيَ اللَّهُ عَنْهُ, Hasan Basrī رَضِيَ اللَّهُ عَنْهُ, 'Alqamah رَضِيَ اللَّهُ عَنْهُ, Aswad رَضِيَ اللَّهُ عَنْهُ, Zayd Ibn Hubaysh رَضِيَ اللَّهُ عَنْهُ and Masrūq رَضِيَ اللَّهُ عَنْهُ.

The first person that compiled these different Qirā'āt in the form of a science was Abū 'Ubayd Qāsim Ibn Sallām رَضِيَ اللَّهُ عَنْهُ (234 A.H). He gathered twenty Qirā'āt. Then, modifications were done to it until Imām Abū Bakr Ahmad Ibn Mūsā Ibn 'Abbās Ibn Mujāhid Tamīmī رَضِيَ اللَّهُ عَنْهُ (324 A.H) compiled the seven well-known Qirā'āt and wrote Kitāb As-Sab'ah fil Qirā'āt. We present a brief sketch of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ from whom these Qirā'āt were taken, the Imāms who narrated them, then the students that took from them and spread it, below.

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ

Imām: 'Asim Kūfī رَضِيَ اللَّهُ عَنْهُ (217 A.H)

Students: Hafs Ibn Sulaymān رَضِيَ اللَّهُ عَنْهُ (180 A.H), Shu'bah Ibn 'Ayyāsh رَضِيَ اللَّهُ عَنْهُ (193 A.H)



3. In what stages was the Qur'ān revealed?
4. What was the basic way in which the Qur'ān would be revealed to Rasūlullāh ﷺ?
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The first person that compiled these different Qirā'āt in the form of a science was Abū 'Ubayd Qāsim Ibn Sallām رحمه الله تعالى (234 A.H). He gathered twenty Qirā'āt. Then, modifications were done to it until Imām Abū Bakr Ahmad Ibn Mūsā Ibn 'Abbās Ibn Mujāhid Tamīmī رحمه الله تعالى (324 A.H) compiled the seven well-known Qirā'āt and wrote Kitāb As-Sab'ah fil Qirā'āt. We present a brief sketch of the Sahābah رضي الله عنهم from whom these Qirā'āt were taken, the Imāms who narrated them, then the students that took from them and spread it, below.

Sayyidunā 'Alī رضي الله تعالى عنه

Imām: 'Asim Kūfī رضي الله تعالى عنه (217 A.H)

Students: Hafs Ibn Sulaymān رحمه الله تعالى (180 A.H), Shu'bah Ibn 'Ayyāsh رحمه الله تعالى (193 A.H)



Sayyidunā ‘Abdullāh Ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ

Imām 1: Hamzah Ibn Habīb Kufī رَضِيَ اللَّهُ عَنْهُ (156 A.H)

Students: Khallād Ibn Khālīd رَضِيَ اللَّهُ عَنْهُ (220 A.H), Khalaf Ibn Hishām رَضِيَ اللَّهُ عَنْهُ (229 A.H)

Imām 2: ‘Alī Ibn Hamzah Kisā’ī رَضِيَ اللَّهُ عَنْهُ (169 A.H)

Students: Hafs Ibn ‘Amr Dūrī رَضِيَ اللَّهُ عَنْهُ (246 A.H), Abul Hārith Layth Ibn Khālīd رَضِيَ اللَّهُ عَنْهُ (240 A.H)

Sayyidunā Abū Dardā’ رَضِيَ اللَّهُ عَنْهُ

Imām: ‘Abdullāh Ibn ‘Āmir Shāmī رَضِيَ اللَّهُ عَنْهُ (118 A.H)

Students: Hishām Ibn ‘Āmir Dimashqī رَضِيَ اللَّهُ عَنْهُ (445 A.H), ‘Abdullāh Ibn Ahmad (Ibn Dhakwān) رَضِيَ اللَّهُ عَنْهُ (242 A.H)

Sayyidunā Ubayy Ibn Ka’b رَضِيَ اللَّهُ عَنْهُ

Imām: ‘Abdullāh Ibn Kathīr Makkī رَضِيَ اللَّهُ عَنْهُ (120 A.H)

Students: Muhammad Ibn ‘Abdur Rahmān Qunbul رَضِيَ اللَّهُ عَنْهُ (291 A.H), Ahmad Ibn Muhammad Bazzī رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Anas Ibn Mālīk رَضِيَ اللَّهُ عَنْهُ

Imām 1: Abū ‘Amr Basrī رَضِيَ اللَّهُ عَنْهُ (154 A.H)

Students: Hafs Ibn ‘Amr Dūrī (246 A.H), Sālīh Ibn Ziyād Sūsī رَضِيَ اللَّهُ عَنْهُ (261 A.H)

Imām 2: Nāfi’ Madanī رَضِيَ اللَّهُ عَنْهُ (120 A.H)

Students: Qālūn رَضِيَ اللَّهُ عَنْهُ (220 A.H), Warsh رَضِيَ اللَّهُ عَنْهُ (197 A.H)

Then, ‘Allāmah Ibn Al-Jazrī رَضِيَ اللَّهُ عَنْهُ added three more Qirā’āt. The Imāms of them are:

Imām Abū Ja’far Yazīd Ibn Qa’qā’ Madanī رَضِيَ اللَّهُ عَنْهُ (130 A.H)

Students: Ibn Jumḡāz رَضِيَ اللَّهُ عَنْهُ (170 A.H) Ibn Wardān رَضِيَ اللَّهُ عَنْهُ (160 A.H)

Imām Ya’qūb Ibn Ishāq Hadramī رَضِيَ اللَّهُ عَنْهُ (205 A.H)

Students: Ruways رَضِيَ اللَّهُ عَنْهُ (238 A.H), Rauh رَضِيَ اللَّهُ عَنْهُ (235 A.H)

Imām Khalaf Ibn Hishām رَضِيَ اللَّهُ عَنْهُ (229 A.H)

Students: Ishāq رَضِيَ اللَّهُ عَنْهُ (286 A.H), Idrīs رَضِيَ اللَّهُ عَنْهُ (292 A.H)

When the last three are added, it becomes Qirā’āt Asharah. The method attributed to the Imām is called Qirā’at, those who narrated from them are referred to as Riwayāt, e.g. Qirā’at ‘Āsim Riwayāt of Hafs, or Qirā’at of Nāfi’ Riwayāt of Warsh.

The scholars have adopted three basic standards to choose these seven or ten Qirā’āt from many Qirā’āt:

1. The Qirā’at is narrated with Tawātur. There is no consideration given to Shādh Qirā’at. For example, (ولا تناسوا) is narrated from Sayyidunā Abū Musā Ash’arī رَضِيَ اللَّهُ عَنْهُ for (ولا تنسوا الفضل بينكم) رَضِيَ اللَّهُ عَنْهُ, but it is Shādh.
2. The Qirā’at comes within the circumference of the Masāhif ‘Uthmānī, e.g. (مالك يوم الدين) is written as



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Imām 1: Hamzah Ibn Habīb Kufī رَضِيَ اللَّهُ عَنْهُ (156 A.H)

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Imām 2: ‘Alī Ibn Hāmzah Kisā’ī رَضِيَ اللَّهُ عَنْهُ (169 A.H)

Students: Hafs Ibn ‘Amr Dūrī رَضِيَ اللَّهُ عَنْهُ (246 A.H), Abul Hārith Layth Ibn Khālīd رَضِيَ اللَّهُ عَنْهُ (240 A.H)

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Imām: ‘Abdullāh Ibn Kathīr Makkī رَضِيَ اللَّهُ عَنْهُ (120 A.H)

Students: Muhammad Ibn ‘Abdur Rahmān Qunbul رَضِيَ اللَّهُ عَنْهُ (291 A.H), Ahmad Ibn Muhammad Bazzī رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Anas Ibn Mālīk رَضِيَ اللَّهُ عَنْهُ

Imām 1: Abū ‘Amr Basrī رَضِيَ اللَّهُ عَنْهُ (154 A.H)

Students: Hafs Ibn ‘Amr Dūrī (246 A.H), Sālih Ibn Ziyād Sūsi رَضِيَ اللَّهُ عَنْهُ (261 A.H)

Imām 2: Nāfi’ Madanī رَضِيَ اللَّهُ عَنْهُ (120 A.H)

Students: Qālūn رَضِيَ اللَّهُ عَنْهُ (220 A.H), Warsh رَضِيَ اللَّهُ عَنْهُ (197 A.H)

Then, ‘Allāmah Ibn Al-Jazrī رَضِيَ اللَّهُ عَنْهُ added three more Qirā’āt. The Imāms of them are:

Imām Abū Ja’far Yazīd Ibn Qa’qā’ Madanī رَضِيَ اللَّهُ عَنْهُ (130 A.H)

Students: Ibn Jummāz رَضِيَ اللَّهُ عَنْهُ (170 A.H) Ibn Wardān رَضِيَ اللَّهُ عَنْهُ (160 A.H)

Imām Ya’qūb Ibn Ishāq Hadramī رَضِيَ اللَّهُ عَنْهُ (205 A.H)

Students: Ruways رَضِيَ اللَّهُ عَنْهُ (238 A.H), Rauh رَضِيَ اللَّهُ عَنْهُ (235 A.H)

Imām Khalaf Ibn Hishām رَضِيَ اللَّهُ عَنْهُ (229 A.H)

Students: Ishāq رَضِيَ اللَّهُ عَنْهُ (286 A.H), Idrīs رَضِيَ اللَّهُ عَنْهُ (292 A.H)

When the last three are added, it becomes Qirā’āt Asharah. The method attributed to the Imām is called Qirā’at, those who narrated from them are referred to as Riwayāt, e.g. Qirā’at ‘Āsim Riwayāt of Hafs, or Qirā’at of Nāfi’ Riwayāt of Warsh.

The scholars have adopted three basic standards to choose these seven or ten Qirā’āt from many Qirā’āt:

1. The Qirā’at is narrated with Tawātur. There is no consideration given to Shādh Qirā’at. For example, (ولا تناسوا) is narrated from Sayyidunā Abū Musā Ash’arī رَضِيَ اللَّهُ عَنْهُ for (ولا تنسوا الفضل بينكم) رَضِيَ اللَّهُ عَنْهُ, but it is Shādh.
2. The Qirā’at comes within the circumference of the Masāhif ‘Uthmānī, e.g. (مالك يوم الدين) is written as



(ملك) in the Mushaf. It can be read Mālik and Malik. If it differs from the Mushaf ‘Uthmānī, then it will not be considered. For example, in the Qirā’at of Sayyidunā ‘Abdullāh Ibn Mas’ūd رضي الله تعالى عنه (الذكر) is narrated instead of (وما خلق الذكر والانثى). This is contrary to the Mushaf ‘Uthmānī.

3. It is in accordance to Arabic laws. For example, (واتقوا الله الذي تسائلون به والأرحام). According to the narration of Imām Hamzah, the Mīm has a Kasrah. However, it is reliable because it does not go against Arabic laws.

At the moment in the world, there are three Qirā’āt that are accepted and read:

1. Qirā’at of ‘Āsim Riwayāt of Hafs, read in the Gulf countries, Indo-Pak Subcontinent, Turkey, Afghanistan, Egypt
2. Qirā’at of Nāfi’ Riwayāt of Warsh, read in Tunisia, Algeria, Sudan, some areas of Egypt
3. Qirā’at of Nāfi’ Riwayāt of Qālūn, read in Tunisia, Egypt and some areas of Libya

## Seven Hurūf

Rasūlullāh ﷺ said, “Indeed this Qur’ān has been revealed upon seven Hurūf, read in whichever way is easy for you.” (Bukhārī)

What does seven Hurūf mean? There are different narrations from the scholars in this regard. Two views are most important:

The first view is that it refers to seven Lughāt, i.e. the Qur’ān was revealed in the Lughāt of the Quraysh. However, the people of some tribes would refer to some words with a different purport. In the initial stages, all the people adhered to one Lughāt, so it became difficult. Therefore, they were permitted to read in their own Lughāt. For example, a tribe would say ‘Aqbil’ in order to convey one purport, another tribe would say ‘Ta’āl’ and another would say, ‘Halumma’. Support for this is in the following narration from Sayyidunā Abū Bakr رضي الله تعالى عنه, Jibrīl عليه السلام said to Rasūlullāh ﷺ, “O Muhammad, read the Qur’ān in one Harf,” Mīkā’il عليه السلام said, “Add to it,” until he reached six or seven Hurūf. Jibrīl عليه السلام said, “Each one is sufficient, as long as you do not change a verse of punishment to a verse of mercy or a verse of mercy to a verse of punishment, this will be like your word, ‘Ta’āl’ is referred to by ‘Aqbil’, ‘Halumma’ ...

Similarly, Abū Bakr A’mash narrates, Sayyidunā Anas رضي الله تعالى عنه read the verse (إن ناشئة الليل هي أشد وطأً وأصوب قبلاً), so someone said, ‘O Abū Hamzah, it is Aqwam.’ So Sayyidunā Anas رضي الله تعالى عنه said, “Aqwam, Aswab, Ayha’ all have one meaning.” (Tabarī, Abū Ya’lā Hadīth 4022)



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In short, there is not seven Hurūf in every word, but on the whole, there are seven major Arab tribes. Their tongue or dialect was widely accepted. Scope was given to read in accordance to their reference to something. This is the view of Sufyān Ibn 'Uyaynah, Ibn Jarīr Tabarī, Ibn Wahb and many other scholars. In accordance to the view of 'Allāmah Ibn 'Abdul Barr, most scholars have this opinion. (Mabāhith fī 'Ulūm-il-Qur'ān p.162)

However, when the Arabs became accustomed to reading according to the Lughat of the Quraysh, the ease was lifted. This is because during the last revision that Rasūlullāh ﷺ did with Jibrīl عليه السلام, it was only in the Lughat of the Quraysh, as the Qur'ān was revealed.

The second view is that seven Hurūf refer to the different types of aspects within the Qirā'at. They are:

1. Differences between singular, dual, plural, male, and female. For example, (لامانتهم) and (لاماناتهم)
2. Verbs, i.e. past tense, present, and future tense, command form etc. For example, (ربنا باعد بين) (أسفارنا), in another Qirā'at is (ربنا باعد), where Rabbanā is Muḥtadā and Bā'ad is a past tense verb
3. I'rāb, i.e. Fatha, Dhamma, Kasra. For example, (ولا) (يضار كاتب ولا شهيد) with a Fatha on the Rā'. There is a Qirā'at with Dhamma on the Rā', in this case, Lā will be for negation.

4. The addition or subtraction of a word, e.g. (وما خلق) (والذكر والانثى), according to another Qirā'at (والذكر والانثى), the word mā is less.
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'Allāmah Ibn Qutaybah, Ibn Jazrī and others have this view. However, there is a slight difference in specifying the seven types of aspects. These seven mentioned above are narrated from Imām Abul Fadl Rāzī. (Manāhil-ul-'Irfān vol.1 p.115) Shaykh Muhammad 'Abdul 'Azīz Zurqānī prefers this view and there is detail regarding this view being correct. (Ibid)

## Questions

1. What is the technical definition of Qirā'at?
2. Which Sahābah and Tābi'īn have an outstanding status in 'Ilm Qirā'at? Mention at least ten people
3. Which Qirā'āt are meant by Qirā'at Sab'ah and from which Sahābah رضى الله عنهم did they benefit?



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8. Which seven Hurūf are meant by the narration (إن هذا القرآن انزل على سبعة أحرف) according to the preferred view?

## Asbāb-un-Nuzūl

The basic subject matter of the Qur'ān is guidance for humanity. All the verses of the Qur'ān were revealed for this objective. However, some of the verses were revealed in relation with a specific incident. This incident is referred to as the Sabab-e-Nuzūl.

## Importance of Asbāb-un-Nuzūl

The Asbāb-e-Nuzūl hold an important place in understanding the objective and nature of the Qur'ān. For example, Allāh تبارك وتعالى says,

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who believe and do good deeds, there is no blame on them for what they ate in the past when they fear Allāh and believe and do good deeds, then fear Allāh and believe, then fear Allāh and do good, and Allāh loves those who do good (Sūrah Mā'idah, 93)

This verse was revealed concerning liquor. It is narrated about Sayyidunā Qudāmah Ibn Maz'ūn رَضِيَ اللَّهُ عَنْهُ that he used to think that liquor is permissible due to this verse. However, this was the Sabab-e-Nuzūl, to remove this misunderstanding. It is narrated that when the verse prohibiting liquor was revealed, then some Sahābah رَضِيَ اللَّهُ عَنْهُمْ said, "Some of our brothers passed away when liquor was in their bellies and Allāh تبارك وتعالى says that liquor is impure,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, indeed liquor and gambling and stone altars and divining arrows are filth from the works of Shaytān, so stay away from them so that you can be successful (Sūrah Mā'idah, 90)

On this occasion, the above verse was revealed, stating that whoever had consumed these items before, there is no sin on them.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ



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يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who believe and do good deeds, there is no blame on them for what they ate in the past when they fear Allāh and believe and do good deeds, then fear Allāh and believe, then fear Allāh and do good, and Allāh loves those who do good (Sūrah Mā'idah, 93)

This verse was revealed concerning liquor. It is narrated about Sayyidunā Qudāmah Ibn Maz'ūn رضى الله تعالى عنه that he used to think that liquor is permissible due to this verse. However, this was the Sabab-e-Nuzūl, to remove this misunderstanding. It is narrated that when the verse prohibiting liquor was revealed, then some Sahābah رضى الله تعالى عنهم said, "Some of our brothers passed away when liquor was in their bellies and Allāh تبارك وتعالى says that liquor is impure,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, indeed liquor and gambling and stone altars and divining arrows are filth from the works of Shaytān, so stay away from them so that you can be successful (Sūrah Mā'idah, 90)

On this occasion, the above verse was revealed, stating that whoever had consumed these items before, there is no sin on them.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ



4. Which three Qirā'āt are added to make it Qirā'at 'Asharah?
5. Who compiled the Qirā'āt Sab'ah and the other three Qirā'āt?
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7. There are three Qirā'āt accepted in the world, who are the Imāms of them, who are the Rāwīs of them and in which areas are they recited?
8. Which seven Hurūf are meant by the narration (هذا القرآن انزل على سبعة أحرف) according to the preferred view?

## Asbāb-un-Nuzūl

The basic subject matter of the Qur'ān is guidance for humanity. All the verses of the Qur'ān were revealed for this objective. However, some of the verses were revealed in relation with a specific incident. This incident is referred to as the Sabab-e-Nuzūl.

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And the East and the West is for Allāh, wherever you turn, Allāh is there, indeed Allāh is All-Encompassing, Knowing  
(Sūrah Baqarah, 115)

From this verse, we apparently learn that on journey or at home, it is not compulsory to face the Qiblah. If a person faces any direction for Salāh, the Salāh will be done. It is quite clear that this goes against Ijmā'. The Sabab-e-Nuzūl of this verse is that one dark night, some people performed Salāh with Rasūlullāh ﷺ. They could not gauge the Qiblah direction. Each person made Ijtihād and read in the direction he concluded. This verse was revealed regarding them. It is as though the objective is that if the Qiblah direction is confusing for someone, and he cannot stipulate the direction, then he can practice on his Taharri (inclination of the heart). This is because the objective is to obey the command of Allāh ﷻ and all directions have been made by Allāh ﷻ.

Due to this importance of the Asbāb-un-Nuzūl, the Mufasssīrīn have given due importance to narrating them. 'Alī Ibn Madīnī, Hāfiz Ibn Hajar, 'Allāmah Wāhidī and 'Allāmah Suyūṭī have written separate works on this subject. Asbāb-un-Nuzūl of Wāhidī and Lubāb-un-Nuqūl of Suyūṭī are important and comprehensive works. However, these works do have many Da'īf narrations also.

## Forms of Learning the Asbāb-un-Nuzūl

There are two ways of coming to know the Sabab-e-Nuzūl of a verse:

One form is that a Hadīth clearly states it. For example, it is narrated from Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللهُ عَنْهُ that Rasūlullāh ﷺ used to lead the Sahābah رَضِيَ اللهُ عَنْهُمْ in Salāh secretly in Makkah Mukarramah. Rasūlullāh ﷺ used to recite aloud. When the polytheists would hear, they would speak ill of the Qur'ān. Moreover, they would be insolent to the being who brought and conveyed the Qur'ān. Based on this, Allāh ﷻ addressed Rasūlullāh ﷺ and said,

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

And do not perform Salāh loudly, nor completely soft, but seek a moderate way (Sūrah Isrā, 110)

This means that one should not read the Qur'ān so loud that the polytheists hear and speak ill of it, and do not read so soft that your companions cannot hear. It sometimes happened that a question was posed to Rasūlullāh ﷺ, a verse would be revealed in response, e.g. it is narrated from Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ that he was in a farm of Madīnah with Rasūlullāh ﷺ. A group of Jews passed by. Some of them said, "Ask him about the Rūh." Some said, "Do not ask, it should not be that he says



something that will cause difficulty to you.” Anyway, some of them asked. Rasūlullāh ﷺ stopped for a while, as though he was waiting. Sayyidunā ‘Abdullāh Ibn Mas’ūd رضى الله تعالى عنه said, “I understood that revelation is coming upon him.” Then Rasūlullāh ﷺ read the verse, “They ask you about the Rūh. Say, “It is by the command of my Rabb.”

Sometimes the Sabab-e-Nuzūl is mentioned in such a way that there is no clear mention of a specific incident, but from the subject matter we learn that this verse was revealed regarding a certain subject matter. For example, it is narrated from Sayyidunā Jābir رضى الله تعالى عنه that the Jews used to say, “If a person goes to his wife from behind, then the child will be born squint eyed.” The verse was revealed, ‘Your wives are a tillage for you, so go to them as you want.’

## Difference of Opinion in Asbāb-un-Nuzūl

Sometimes there are different Asbāb-un-Nuzūl mentioned for one verse. In the light of the chain of narration, one will be more reliable and the other will be less reliable. In such a case, the narration that is proven through more reliable means, that one will be accepted. For example, Rasūlullāh ﷺ experienced some difficulty, he could not stand up in worship for a few nights. A woman came and said, “O Muhammad, I think that your devil (we seek the protection of Allāh) has left you, he has left you for a few nights.” Allāh تبارك وتعالى revealed the verses,

*By the morning light, by the night when it comes over, your Rabb has not forsaken you and is not displeased with you*

(Sūrah Duhā, 1-3)

On the other hand, there is a narration of Tabrānī that a puppy had entered the room of Rasūlullāh ﷺ and it passed away under the bed. For four days, no revelation came. He said to Sayyidunā Shu’bah رضى الله تعالى عنه, “I do not know what happened that Jibrīl عليه السلام has not come.” The household then swept the house and found a puppy under the bed. These verses were then revealed.

‘Allāmah Haythamī رحمه الله تعالى explains that there are a number of unknown narrators in the chain of narration. Therefore, this narration is Da’if in terms of the chain and it is illogical to accept it. This is because there was a great level of cleanliness in the nature of Rasūlullāh ﷺ, how is it possible that for four days, the house was not swept? In four days, the stench would have come from the puppy, then too, they did not realise?

It sometimes happens that there are two Asbāb mentioned in the Hadīth regarding one verse. Both are mentioned clearly and both narrations are proven through reliable chains. In such a case, it could be that this verse was revealed twice regarding one incident. It could also be that it was revealed on one occasion and when Rasūlullāh ﷺ read it on another similar occasion, then the narrator felt that the specific incident was the Sabab-e-Nuzūl. For example, the narration of Bukhārī states that the verse of Li’ān (Sūrah Nūr, 6) was revealed regarding Sayyidunā Hilāl



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## An Important Principle

In terms of principle, one should bear in mind that if a verse was revealed regarding a specific incident, then the ruling of it will not remain confined to that incident. However, if other incidents like it happened, then the same ruling will apply. For example, the ruling of Li'ān will be general for all such incidents. It will not remain restricted to the above-mentioned incident. Alternatively, the incident of Ifk affected Sayyidah Ayesha رضي الله عنها, but this ruling will be general for all those who falsely accuse a chaste and pure woman. The scholars have a well-known principle in this regard, 'Consideration is given to the general implication of the word, not the specific incident it occurred with.' (Ad-Durr Al-Mukhtār vol.3 p.314)

## Naskh

The laws that were given before, the verses that abrogate them are called Naskh.

It is not possible that a ruling has been given from Allāh تعالى then Allāh تعالى revealed another ruling in its place, because experience has proven that it is not correct. This implies that there is a deficiency in the knowledge of Allāh تعالى. The reality is that Naskh in accordance to the knowledge of the human being is a change in ruling, there is no change in the knowledge of Allāh تعالى. The time limit for that ruling is in the knowledge of Allāh تعالى.

from before. The ruling of Naskh is informing of it. Therefore, some 'Ulamā have defined Naskh as a ruling that explains the end point of a Shar'ī ruling (Kashf-ul-Asrār vol.3 p.300).

An example of this is an intelligent doctor. He does not inform the patient of the medication to be administered during different stages, but he writes a prescription. Then, after a few days, he prescribes different medication. The doctor is aware of this from before. However, the patient feels that the doctor has changed the medication. For example, the ruling for the prohibition of liquor was given in three stages. During the first stage, it was said that the harm is more than the benefit (Baqarah, 219). During the second stage, instruction was given that one should not go near Salāh in an intoxicated state (Sūrah Nisā, 43). At the third stage, liquor was forbidden in totality. (Sūrah Mā'idah, 90). Sayyidah Ayesha رضي الله عنها says that if liquor was forbidden totally at the first stage, then probably the Arabs would have found it difficult to stay away from it. (Bukhārī, Hadīth 4707)

The Noble Qur'ān abrogated the previous divine scriptures. Similarly, there are some laws of the Qur'ān that have been abrogated. This is mentioned in the Qur'ān (Sūrah Baqarah, 106). However, how many Mansūkh or abrogated laws are there? There are different views from the scholars regarding this. The early day scholars say that about five hundred verses are Mansūkh. If a ruling is mentioned in general in one place and with a condition in another place, or it is general in one place and Khās in another place, then



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instead of saying that one word clarifies the other, it will be said to be Naskh. This is a Majāzī definition, otherwise Mansūkh are those laws that have been totally abrogated and ended.

In terms of the Haqīqī meaning of Naskh, 'Allāmah Ibn 'Arabī has counted twenty-one verses as Mansūkh. 'Allāmah Jalāl-ud-Dīn Suyūtī رحمته الله تعالى has clarified this and said that the law of two of these verses remain and practicing on them has not been fully ended. In this way, there are nineteen Mansūkh verses according to 'Allāmah Suyūtī رحمته الله تعالى. Shāh Waliullāh رحمته الله تعالى has taken five as Mansūkh and he says that the others are practiced. The five verses are:

1. Sūrah Baqarah, verse 180. This verse has been abrogated by Sūrah Nisā', verse 11-14
2. Sūrah Baqarah, verse 240, which states that the 'iddat period is one year. Sūrah Baqarah, verse 234 abrogates it and states that the 'iddat period is four months and ten days
3. Sūrah Anfāl, verse 65, in which twenty Muslim Mujāhidīn have been instructed to remain firm in fighting two hundred disbelievers. Sūrah Anfāl, verse 66 abrogated it. It states that a hundred Mujāhidīn are instructed to remain firm in fighting two hundred Mujāhidīn
4. Rasūlullāh ﷺ has been given permission to marry as many women as he likes. Later on, Sūrah Ahzāb, verse 52 stopped him from marrying more.

5. Sūrah Mujādalah, verse 12 states that before conversing with Rasūlullāh ﷺ, it was necessary to give charity. Later on, this command was ended.

## Questions

1. What importance does knowing Asbāb-un-Nuzūl have for understanding the Qur'ān? Clarify with examples
2. How can a person learn the incident behind the Sabab-un-Nuzūl?
3. If two Asbāb-un-Nuzūl are mentioned for one verse, then what method is adopted for preference of one, or reconciliation of both?
4. Will the ruling of the verse remain restricted to the incident regarding which it was revealed, or will it be general? Clarify and give examples
5. What is the reality of Nass?
6. How many verses have 'Allāmah Ibn 'Arabī رحمته الله تعالى and 'Allāmah Suyūtī رحمته الله تعالى counted as Mansūkh?
7. Which verses have Shāh Waliullāh رحمته الله تعالى taken as Mansūkh, and which verses were Nāsikh of them?

## Subject Matter of the Noble Qur'ān

There are six basic topics that form the subject matter of the Qur'ān:

1. Ahkām
2. Jād
3. Tadhkīr-bi-Ālā-illāh



4. Tadhkīr-bi-Ayyām-illāh
5. Tadhkīr-bil-Maut
6. Amthāl

## Jadl

Jadl means to refute a certain thought with proof. There are four groups that have been refuted in the Qur'ān during the time of revelation:

Mushrikīn (Polytheists):

In refuting the Mushrikīn, their original illnesses have been made the target. The general causes of Shirk are two things. Tashbīh (imitating) and blind following of ancestors. Tashbīh means that in certain qualities and choices, some forms of the creation are made similar to Allāh ﷻ and they are made similar to Allāh ﷻ, so they are given the level of being a deity. The Qur'ān repeatedly clarified that Allāh ﷻ is unique in His qualities and power. There is none similar to Him. Therefore, the status of Allāh being a Rabb is repeated, that Allāh ﷻ alone runs the entire universe and He is not in need of any of the creation in it, just as man is in need of helpers in running the affairs of the country.

The Mushrikīn of Makkah Mukarramah would give the proof of Shirk being truthful is that it came down in that way from their forefathers, and then they used to link themselves to Sayyidunā Ibrāhīm ؑ. The Qur'ān refuted them and said that firstly, Sayyidunā Ibrāhīm ؑ was firmly established upon pure Tauhīd. Secondly,

if their ancestors were ignorant, then following them is wrong even in terms of logic because following someone ignorant takes a person towards deviation.

Although the Mushrikīn of Makkah Mukarramah accepted Sayyidunā Ibrāhīm ؑ and Sayyidunā Ismā'il ؑ as Messengers of Allāh, but they would not believe in the Nubuwwah of Rasūlullāh ﷺ. Their greatest objection in this regard was that Rasūlullāh ﷺ was a human like them and he had human needs, so how could he be a Messenger of Allāh? The Qur'ān refuted this and said that whichever Messengers passed before, they were human. Making the Messenger from amongst the human beings is the demand of expediency so that they could be examples for their followers. This is because an angel or a Jinn cannot be an example for a human being. Then, when Allāh ﷻ is the Master and Owner of all human beings, He can choose whoever He wants for Risālat.

The Mushrikīn of Makkah Mukarramah would also deny resurrection after death. The Qur'ān refutes this and explained it by means of logic and nature, that just as the land dies, then Allāh brings it to life by means of rain, in the same way, Allāh will give life to man again.

Yahūd (Jews):

Although the Jews believed in Tauhīd and accepted the Taurāt, despite this they engaged in different evils. Their greatest error was that they did not believe in Muhammad ﷺ for the reason that he was from the Banū Ismā'il, not the Banū Ishāq. Besides this, they would interpolate the



words and meanings of the Taurāt. They would implement some of the laws of the Taurāt on the poor and weak, and they would leave the wealthy and powerful. The Qur'ān criticized this and other evil character traits and the incidents of Sayyidunā Ibrāhīm عليه السلام and the Ambiyā' of the Banī Isrā'īl were used as reference for this.

Nasārā (Christians):

The Christians have three basic beliefs. The Qur'ān refutes them:

First, the belief of trinity, i.e. according to the Christians, there are three deities. The father (Creator of the Universe), the son ('Isā عليه السلام) and the Holy Spirit. The three join and become one.

Second, the belief of Sayyidunā 'Isā عليه السلام being crucified. According to them, Sayyidunā Ādam عليه السلام sinned in Jannah, his sin carried on from generation to generation. As recompense, Allāh created His son, who was crucified and he served the recompense of the sin of the entire human race.

Third, Sayyidunā 'Isā عليه السلام gave glad tidings of Rasūlullāh ﷺ. This was given with the name 'Ahmad'. The translation of Ahmad in Aramaic is Fārqaḷīt, whereas names are not translated. Then, the meaning was also interpolated, as Fārqaḷīt means 'helper', not 'praiseworthy'.

The Qur'ān refuted these three deviations of the Christians in different places using proofs from logic and nature.

Munāfiqīn (Hypocrites):

Munāfiqīn refers to those people who lived during the time of Rasūlullāh ﷺ, and they outwardly called themselves Muslim and would recite the Kalimah. However, they would hide disbelief in their hearts. They would show themselves as Muslim either out of fear for the Muslims or in order to acquire material benefit and to acquire Zakāt.

Apparently these four groups of people were in the time of Rasūlullāh ﷺ, but in reality, the Qur'ān speaks about all the groups that will remain until Qiyāmah. This is a sign that these groups will be created in every era and it will remain this way.

## Tadhkīr-Bi-Ālā-illāh

This refers to the bounties of Allāh and calling to Allāh by means of them. Regarding this, the Qur'ān speaks about the creation of the heavens and the earth, the rain, crops and vegetation and so on. It speaks about these bounties and calls people to Allāh, the Being Who grants these bounties.

## Tadhkīr-Bi-Ayyām-illāh

Ayyāmillāh refers to how Allāh ﷻ dealt with those who were obedient and what punishment He gave to those who were disobedient. The Qur'ān speaks about different Ambiyā', their lives, and incidents. These are called Qisas. Some incidents were mentioned in the Qur'ān a number of times, bearing in mind the need of those addressed. For example, the creation of Sayyidunā Ādam عليه السلام, the incidents of



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## Tadhkīr-bil-Maut

The most fearful thing for man and that which keeps him on the straight path is the belief that every person will have to die and he will have to account for his deeds. Therefore, this subject matter is mentioned in abundance in the Qur'ān. The bounties of Jannah and punishments of Jahannam are mentioned for this also.

## Ahkām

The Qur'ān has given guidance for all the matters pertaining to life. Subsequently, the scholars feel that there are about five hundred verses in which laws pertaining to the practical life of a person are discussed. Shaykh 'Abdul Wahhāb Khallāf has counted the clear rulings pertaining to the different branches of life in the following way:

- Personal Matters: 70
- Laws of Courts: 13
- Laws of the City/Citizens: 70
- Customary Laws: 10
- Punishments: 301
- Economic Laws: 10
- National and International Laws: 25

## Amthāl

It becomes easy to understand something by means of an example. Therefore, the Qur'ān has explained Tauhīd, Risālat, resurrection after death, and related matters by means of examples. The objective of these examples is so that people can understand easily and it can become a means of acquiring advice. 'Indeed We have explained every type of example in this Qur'ān so that they may heed the advice.' (Sūrah Zumar, 27)

There are about 166 examples in the Qur'ān

## Rasm Qur'ānī

In Arabic, generally, the words are pronounced as they are written, in other languages, the pronunciation and writing of the letters differ. For example, in English, C is written and sometimes the pronunciation is like K. Or, S is written and the pronunciation is like Z. The Arabic writing generally follows a principle. However, in the writing of the Qur'ān, we find a separate way and manner adopted. Therefore, the general Arabic writing is called Rasm Qiyāsī and the method of writing the Qur'ān, attributed to Sayyidunā 'Uthmān عليه السلام, is called Rasm 'Uthmānī.

The link is done to Sayyidunā 'Uthmān عليه السلام because he got a number of copies of the Qur'ān prepared and sent to different areas. They were written in this way. What is the status of Rasm 'Uthmānī? There are three views of the scholars in this regard:



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1. This method of writing is Tauqīfī, the method of this writing was revealed to Rasūlullāh ﷺ
2. The method of writing was Ijtihādī, it was chosen during the era of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, but the Sahābah رَضِيَ اللهُ عَنْهُمْ reached consensus upon it and it had acquired acceptance in the Ummah.
3. The Rasm-ul-Khat of the Qur’ān is Ijtihādī and it will be permissible to write in accordance to other ways of Arabic, and it will be permissible to accept it if any changes are made in any era.

According to the third view, writing the Qur’ān in accordance to the Rasm ‘Uthmānī is not binding. In accordance to the first and second view, it is necessary to adhere to it and it will not be permitted to go against it. This is the view of the majority. Imām Ahmad رَضِيَ اللهُ عَنْهُ declared it Harām to go against it. (Kash-shāf Al-Qinā’ vol.1 p.136)

There are a number of benefits in staying firm upon the Rasm ‘Uthmānī. Two of them are very important. One is the protection of the Qur’ān, that just as the words are protected in the Qur’ān and they have come down from the era of Rasūlullāh ﷺ, in exactly the same way, the method of writing was transmitted. The way and method adopted in the time of Rasūlullāh ﷺ and the Sahābah رَضِيَ اللهُ عَنْهُمْ. Secondly, such a nature of the method of writing in the Mushaf ‘Uthmānī was adopted that it gathered the different Qirā’āt and the tones of the different tribes.

## Questions

1. How many types of subject matter are there in the Qur’ān? Write a detailed note on this
2. How many verses of Ahkām are counted in the Qur’ān regarding the different branches of life?
3. How many Amthāl are there in the Qur’ān?
4. What is meant by Rasm Qiyāsī and Rasm ‘Uthmānī?
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The present Qur’ān was not revealed in accordance to the sequence we have it written before us. The present sequence was done in accordance to the guidance given by Allāh تَبَارَكَ وَتَعَالَى under the supervision of Rasūlullāh ﷺ by the Sahābah رَضِيَ اللهُ عَنْهُمْ. Two angles of the protection of the Qur’ān were adopted in the time of Rasūlullāh ﷺ.

1. Memorization
2. Writing

## Memorization

As the Qur’ān was being revealed in the time of Rasūlullāh ﷺ, the Arabs knew very little in terms of writing. Moreover, there were very little means of writing available, like paper etc. In order to remember something, people would memorize it. Looking at the condition of the time, this method was more reliable. The Arabs were also famous



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in the world for their astonishing memories. They knew the famous battles, and the lineages of even their animals from memory. Subsequently, the Qur'ān was revealed, so they learnt it with full enthusiasm. They had so much enthusiasm and interest in learning the Qur'ān that each of them tried to outdo the other. The result of this effort was that during the time of Rasūlullāh ﷺ, there was a large number of Huffāz amongst the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. We find about forty Sahābah رَضِيَ اللَّهُ عَنْهُمْ mentioned in the narrations that learnt the entire Qur'ān. A few important names are:

The Khulafā'-e-Rāshidīn, Sayyidunā Talha رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Hudhayfah رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Sālim Maulā Abū Hudhayfah رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Amr Ibn Al-'Ās رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn 'Amr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn Zubayr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Abdullāh Ibn Sā'ib رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Ubayy Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Mu'ādh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Zayd Ibn Thābit رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Mujma' Ibn Hāritha رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Anas Ibn Mālik رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abū Zayd رَضِيَ اللَّهُ عَنْهُ. From the Ummahāt-ul-Mu'minīn: Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا, Sayyidah Hafsa رَضِيَ اللَّهُ عَنْهَا and Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا. (Manāhil-ul-'Irfān vol.1 p.174)

However, this does not mean that during the time of Rasūlullāh ﷺ, all the Sahābah رَضِيَ اللَّهُ عَنْهُمْ that learnt the Qur'ān were only forty. These are the Sahābah رَضِيَ اللَّهُ عَنْهُمْ

whose names are mentioned in the narrations, otherwise there is a large number of Sahābah رَضِيَ اللَّهُ عَنْهُمْ that learnt the entire Qur'ān by heart during the life of Rasūlullāh ﷺ. We can gauge this from the fact that during the Ghazwah Bi'r Ma'unah, during the life of Rasūlullāh ﷺ, it is mentioned that seventy Sahābah رَضِيَ اللَّهُ عَنْهُمْ who were Huffāz, were martyred. Similarly, a short while after the demise of Rasūlullāh ﷺ, in the Battle of Yamāmah, a similar number of Huffāz were martyred. From this, it is not difficult to gauge that the number of Huffāz during the life of Rasūlullāh ﷺ were many. There were countless others that learnt different parts of the Qur'ān. This is because of Qirā'at being Fard in Salāh, it is not possible for a Muslim that he knows nothing of the Qur'ān. The number of Huffāz increased era by era and in this way, the Qur'ān was passed from bosom to bosom and this continues to this day.

## Writing

A very high level of protection of the Qur'ān was adopted in that together with memorization, it was recorded in writing. Rasūlullāh ﷺ gave special importance to the writing of the Qur'ān. Whenever any revelation came down, he got the companions to write it. He would then make them read it and correct them so that no possibility of error remained. He ﷺ would then issue instructions for them to convey and spread it.

Rasūlullāh ﷺ would not only dictate the verses, but he would point out the places of the verses in the Sūrahs and he would indicate to the sequence of the Sūrahs. Sayyidunā



‘Abdullāh Ibn ‘Abbās رضي الله عنه narrates that it was the practice of Rasūlullāh ﷺ that whenever a part of the Qur’ān was revealed, he would instruct the scribe of revelation to write it in a certain Sūrah, after a certain verse. (Tirmidhī, Hadīth 3086)

There was no paper during that time amongst the Arabs, or very little of it. Therefore, the verses of the Qur’ān would mostly be written on stones, pieces of leather, branches of the date palm, bones of animals etc. If there were paper, it would be used. These written pages would be kept in the home of Rasūlullāh ﷺ. (Manāhil-ul-‘Irfān vol.1 p.178)

Rasūlullāh ﷺ appointed many Sahābah رضي الله عنهم for this task. The scribes of revelation (Kātibīn e Wahī) numbered about forty. They would write the revelation for Rasūlullāh ﷺ. Some of the famous ones are:

Sayyidunā Abū Bakr رضي الله عنه, Sayyidunā ‘Umar رضي الله عنه, Sayyidunā ‘Uthmān رضي الله عنه, Sayyidunā ‘Alī رضي الله عنه, Sayyidunā Ubayy Ibn Ka’b رضي الله عنه, Sayyidunā Zayd Ibn Thābit رضي الله عنه, Sayyidunā Thābit Ibn Qays رضي الله عنه, Sayyidunā Mu’āwiyah رضي الله عنه, Sayyidunā Abān Ibn Sa’id رضي الله عنه, Sayyidunā ‘Abdullāh Ibn Abī Sarh رضي الله عنه.

In this way, the entire Qur’ān was written during the life of Rasūlullāh ﷺ and in accordance to the command of Allāh تعالى, Rasūlullāh ﷺ showed them the sequence. Many Sahābah رضي الله عنهم had written copies of the Qur’ān with them, although it was on bones, or pieces of paper etc. Sayyidunā Zayd Ibn Thābit رضي الله عنه explains, “We would sit

with Rasūlullāh ﷺ, with different pieces of material.” (Tirmidhī, Hadīth 3954)

We also learn from the narrations that Rasūlullāh ﷺ mentioned virtue for looking into the Qur’ān and reciting and Rasūlullāh ﷺ also forbade the Sahābah رضي الله عنهم from taking the copy of the Qur’ān into enemy territory, so that the enemy does not show disrespect to it. From this, we can gauge that the entire Qur’ān was written during the life of Rasūlullāh ﷺ and different Sahābah رضي الله عنهم had copies with them.

### Era of Sayyidunā Abū Bakr رضي الله عنه

During the time of Sayyidunā Abū Bakr رضي الله عنه, a large number of Huffāz passed away in the Battle of Yamāmah. Sayyidunā ‘Umar رضي الله عنه was apprehensive. He felt that in further battles, more Huffāz would be martyred. Subsequently, he said to Sayyidunā Abū Bakr رضي الله عنه that he should prepare a copy of the Qur’ān with the verification of the entire Ummah. Initially, Sayyidunā Abū Bakr رضي الله عنه doubted about doing something that Rasūlullāh ﷺ did not do. However, Sayyidunā ‘Umar رضي الله عنه persisted in pointing his attention in this direction, so he acquired peace of heart and content on this matter. They needed someone of great and outstanding ability for this. Their gaze fell on Sayyidunā Zayd Ibn Thābit رضي الله عنه for this. He was young, intelligent, reliable, a Hāfiz and a scribe of revelation for Rasūlullāh ﷺ. This work required such a high level of responsibility and it was so important that Sayyidunā Zayd Ibn Thābit رضي الله عنه said, “By Allāh, if



they instructed me to move a mountain, it would not have been as burdensome as the work of gathering the Qur'ān."

One can gauge the great importance of this task and the tremendous work that was done from the method adopted in doing it. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ did not prepare the copy of the Qur'ān from his memory or the memories of the other Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, but he chose a very reliable and difficult but secure way. His way was that he did not include any verse as part of his copy until he did not get verbal and written testimony of Tawātur nature. Only then did he accept the verses. When two people gave witness, he would accept the verse. When he got two witnesses to testify that it was written in the presence of Rasūlullāh ﷺ, then he would compare the verses to the compilations that the other Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ had. Subsequently, using these strong principles, a copy of the Qur'ān was prepared with the verification of the Ummah. If we consider the high level of caution they adopted and the secure methodology, we understand that the objective of gathering the Qur'ān during the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ was not only to gather the verses in one place, because there were many copies of verses with the Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, but it was to prepare a single copy that was verified by the Ummah and in whose presence, it would not lead to any trials and differences of opinion.

## Specialties of the Compilation during the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ

The copy of the Qur'ān prepared during the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ had the following specialties:

1. This copy of the Qur'ān was prepared under the highest level of research and verification principles and it had the endorsement of the entire Ummah
2. All the verses in this copy were gathered in accordance to the sequence shown by Rasūlullāh ﷺ. However, each Sūrah was written on a separate sheet
3. This copy was written in the Hayrī script
4. This copy only had those verses that Sayyidunā Jibrīl عليه السلام had read to Rasūlullāh ﷺ during the last Ramadān of his ﷺ life, and it followed that sequence. If there was any verse that was Mansūkh in terms of recitation, it was not included

During the life of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ, this copy remained with him. It then went to Sayyidunā 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. After the martyrdom of Sayyidunā 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ, it was handed over to Sayyidah Hafsa رَضِيَ اللَّهُ تَعَالَى عَنْهَا by his bequest. After the demise of Sayyidah Hafsa رَضِيَ اللَّهُ تَعَالَى عَنْهَا, Marwān burnt it with the thought that now the Ummah has agreed upon the Masāhif prepared during the time of Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ and its script. It was not appropriate that a copy remains that differed from the 'Uthmānī Masāhif in terms of Rasm-ul-Khat.



## During the era of Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ

It is necessary to know an important point before learning about the gathering of the Qur'ān during the time of Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Rasūlullāh ﷺ recited the Qur'ān in different ways. These different ways are referred to as the Qirā'āt and there is scope in the Qur'ān for all these Qirā'āt that are proven with Tawātur from Rasūlullāh ﷺ. Rasūlullāh ﷺ taught the Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ the Qur'ān in accordance to the different Qirā'āt.

When Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ became the Khalīfah, the borders of Islām had spread to far off places and Islām reached many areas far away from Madīnah Munawwarah. Different Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ went to these areas. The people learnt from them and the different Qirā'āt came into vogue. Now, those who met from time to time felt that their recitation was correct and the recitation of the others was incorrect. Difference of opinion arose and it reached a point where some declared others as disbelievers. Such an important matter was not overlooked by a far-sighted Khalīfah like Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He got information of incidents about this matter and such types of differences also arose in Madīnah Munawwarah itself. He consulted with the Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and they reached the conclusion that the entire Ummah should be gathered on one Mushaf so that no difference of opinion arises, leading to discord.

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Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ formed a committee for this important work. The following luminaries were part of it: Sayyidunā Zayd Ibn Thābit رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Sayyidunā 'Abdullāh Ibn Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Sayyidunā Sa'id Ibn Al-'Ās رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Sayyidunā 'Abdur Rahmān Ibn Hārith Ibn Hishām رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Later on, other Sahābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were made part of it. they numbered twelve. This committee did the following:

1. In order to prepare the Mushaf, he kept the copy that was prepared during the time of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ in front of him. The copy was with Sayyidah Hafsa رَضِيَ اللَّهُ تَعَالَى عَنْهَا and Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked her for the copy for this task
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3. The most important work of this stage was that they chose such a Rasm for writing the Qur'ān in which all the Mutawātir Qirā'āt could be counted in. For this reason, there were no dots, no I'rāb, so that it could be read in accordance to the Mutawātir Qirā'āt. This was the basic work for which the need arose to gather the Qur'ān during the time of Sayyidunā 'Uthmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ.



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4. If there was a difference of opinion in the Qirā'at of a certain word, then it would be written according to the language of the Quraysh because the Qur'ān was originally revealed according to the language and Lughat of the Quraysh. There remained no scope for any difference of opinion when this copy was prepared, as it contained all the Qirā'āt and each person read it in accordance to his Qirā'at.

This committee prepared more than one copy of this Mushaf. Generally it is famous that Sayyidunā 'Uthmān رضي الله عنه prepared five Masāhif. However, the famous scholar, Abū Hātim Sijistānī رحمته الله is of the view that seven Masāhif were prepared. One Mushaf was sent to Makkah Mukarramah, one to Shām, one to Yemen, one to Bahrain, one to Basrah and one to Kufa. One was kept safely in Madīnah Munawwarah. In this way, one copy was brought into vogue throughout the Islamic Empire.

After these standard Masāhif were prepared and were sent to the entire Islāmic World, Sayyidunā 'Uthmān رضي الله عنه instructed that all the personal copies of the Qur'ān be burnt so that the objective of preparing the Masāhif can be acquired and the entire Ummah can gather on one Mushaf, leaving no scope for difference of opinion. Subsequently, from that time until today, that particular script of the Qur'ān is used, the one adopted by Sayyidunā 'Uthmān رضي الله عنه. Therefore, it is called Rasm 'Uthmānī and it is necessary to write the Masāhif in that Rasm-ul-Khat.

## Sequence of the Sūrahs and Verses

The Ummah has reached consensus that the sequence of the words of the Qur'ān are Tauqīfī and the verses are also Tauqīfī. There is no scope for Ijtihād in it. The sequence with which Jibrīl عليه السلام brought it to Rasūlullāh ﷺ is the sequence in which it was written. Similarly, the Mushaf Siddiqī and Mushaf 'Uthmānī were written in that sequence. The Sūrahs are also Tauqīfī, i.e. there is no scope for Ijtihād in them, it is reported from Sayyidunā 'Uthmān رضي الله عنه that when any verse would be revealed to Rasūlullāh ﷺ, he would call for the scribes and say that they should record the verses in a certain Sūrah (Tirmidhī, Hadīth 3011).

The view of the majority of the scholars is that the names of the Sūrahs are also Tauqīfī and Rasūlullāh ﷺ named the Sūrahs with those names. Therefore, the names of many Sūrahs are mentioned in the Ahādīth. For example, Rasūlullāh ﷺ said, (اقرأوا الزهراوين البقرة وآل عمران). (Muslim, Hadīth 1910)

## Types of Sūrahs in terms of Length

In terms of the length of the verses, the Sūrahs of the Qur'ān are of four types:

1. Tiwāl: These are the Sūrahs from Sūrah Baqarah to Sūrah Taubah.
2. Mi'in: These are the Sūrahs that have around a hundred verses; they are from Sūrah Anfāl to Sūrah Ghāfir.



3. Mathānī: The Sūrahs that have less than a hundred verses and generally more verses than the Mufasssalāt Sūrahs. They are from Sūrah Ra'd to Sūrah Fath.
4. Mufasssalāt: They start at Sūrah Qāf and end at Sūrah Nās. Then, from Sūrah Hujurāt to Sūrah Burūj, they are Tiwāl Mufasssal, from Sūrah Burūj to Sūrah Bayyinah, they are Awsāt Mufasssal and from there the Sūrahs are called Qisār Mufasssal.

### Questions

1. What means were adopted in the time of Rasūlullāh ﷺ to protect the Qur'ān?
2. Write ten names of Huffāz and Huffāzāt of the time of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ
3. Upon which items would the Qur'ānic verses be written during the time of Rasūlullāh ﷺ?
4. How many scribes of revelation were there? Write at least five names besides those of the Khulafā' e Rāshidīn
5. What incident during the time of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ prompted the gathering and compilation of the Qur'ān?
6. Who was made responsible to gather the Qur'ān during the time of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ?
7. What are the specialties of the compilation of the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ?
8. What was the need to gather the Qur'ān a second time during the time of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ?

9. Write a short note on the compilation of the Qur'ān during the era of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ and its specialties
10. Is the sequence of the Sūrahs and verses of the Qur'ān Tauqīfī or Ijtihādī? If Tauqīfī, what is the proof?
11. In terms of the number of verses, how have the Sūrahs been divided?

### Efforts to Make Recitation Easy

When the circle of Islāmic leadership covered a great area and Islām reached the people who did not know Arabic, they faced difficulty in reciting the Qur'ān. The reason for this is that until then, there were no dots on the Qur'ān, there was no need felt for any I'rāb (diacritical marks). The Qur'ān was not yet divided into sections to make it easy to recite. During the later stages, as the need was felt, steps were taken to make it easy to recite the Qur'ān. As a result, every person, even if he did not know Arabic, he was able to easily read the Qur'ān. The steps taken to ease recitation are:

### Dots

In the beginning, there was no practice of putting dots amongst the Arabs. They were accustomed to reading and writing without dots. The Mushaf 'Uthmānī also did not have any dots. One of the greatest causes or reasons why these Masāhif did not have dots was that it could gather all the Mutawātir Qirā'āt. However, when Islām went to the



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non-Arabs, they found it difficult to read the Qur'ān without dots. Therefore, dots were put on the Qur'ān in order to make it easy to read.

The work of putting dots on the Qur'ān was done during the time of 'Abdul Malik Ibn Marwān. 'Abdul Malik Ibn Marwān gave this work to Hajjāj Ibn Yūsuf to do. Hajjāj Ibn Yūsuf got it done through Nasr Ibn 'Āsim Laythī and Yahyā Ibn Ya'mur Adwānī.

We learn from some narrations that the work of putting dots on the Qur'ān was first done by Abul Aswad Du'alī and before 'Abdul Malik Ibn Marwān, there was a Qur'ān with Ibn Sīrīn that had dots. Keeping all these narrations before us, it can be said that Abul Aswad Du'alī was the first to put dots on the Qur'ān. However, this was a personal deed and it was restricted to his personal copy. Then, Ibn Sīrīn put dots on his personal copy, and then 'Abdul Malik Ibn Marwān got this work done.

### I'rāb

Like dots, in the beginning, there were no diacritical marks on the Qur'ān. This is because amongst the Arabs, this was not in vogue and they were accustomed to reading and writing without diacritical marks. However, when the non-Arabs started making mistakes in recital, there was a need felt for diacritical marks to be placed on the Qur'ān. The first person to put diacritical marks on the Qur'ān was Abul Aswad Du'alī. However, these marks were not like the ones known today. There was a dot above the letter for Fatha, a dot under the

letter for Kasra, a dot in front of the letter for Dhammah and two dots for Tanween in front of the letter. Later on, Khalīl Ibn Ahmad made the signs of Hamzah and Tashdīd.

After this, Hajjāj Ibn Yūsuf got the work of dots and diacritical marks done through Yahyā Ibn Ya'mūr, Nasr Ibn 'Āsim and Hasan Basrī, upon the instruction of 'Abdul Malik Ibn Marwān. After this, out of fear for getting mixed up with the dots and diacritical marks, they made the Harkat signs that are well-known to this day.

### Manzil, Pārā & Rukū'

It was the general practice of the Sahābah رضي الله عنهم to complete a recitation of the Qur'ān once a week. They stipulated a certain amount to recite daily and divided the Qur'ān into seven parts. Each part was called a Hizb or Manzil. It is clear that these seven Ahzāb were not made in consideration of some meaning, but they were only stipulated for each one to be completed on a day. In this way, the entire Qur'ān could be completed in seven days. The division was made such that the first Hizb comprised of three Sūrahs, the second of five Sūrahs, the third of seven Sūrahs, the fourth of nine Sūrahs, the fifth of eleven Sūrahs, the sixth of thirteen Sūrahs and the last from Sūrah Qāf till the end of the Qur'ān.

The Qur'ān was divided into thirty equal parts. These parts are called Ajzā' or Pārās. This division is not from the side of Allāh سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ. It did not exist in the time of Rasūlullāh ﷺ or the Khilāfat ar-Rāshida. During the time of Hajjāj



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### I'rāb

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letter for Kasra, a dot in front of the letter for Dhammah and two dots for Tanween in front of the letter. Later on, Khalīl Ibn Ahmad made the signs of Hamzah and Tashdīd.

After this, Hajjāj Ibn Yūsuf got the work of dots and diacritical marks done through Yahyā Ibn Ya'mūr, Nasr Ibn 'Āsim and Hasan Basrī, upon the instruction of 'Abdul Malik Ibn Marwān. After this, out of fear for getting mixed up with the dots and diacritical marks, they made the Harkat signs that are well-known to this day.

### Manzil, Pārā & Rukū'

It was the general practice of the Sahābah رضي الله عنهم to complete a recitation of the Qur'ān once a week. They stipulated a certain amount to recite daily and divided the Qur'ān into seven parts. Each part was called a Hizb or Manzil. It is clear that these seven Ahzāb were not made in consideration of some meaning, but they were only stipulated for each one to be completed on a day. In this way, the entire Qur'ān could be completed in seven days. The division was made such that the first Hizb comprised of three Sūrahs, the second of five Sūrahs, the third of seven Sūrahs, the fourth of nine Sūrahs, the fifth of eleven Sūrahs, the sixth of thirteen Sūrahs and the last from Sūrah Qāf till the end of the Qur'ān.

The Qur'ān was divided into thirty equal parts. These parts are called Ajzā' or Pārās. This division is not from the side of Allāh تعالى. It did not exist in the time of Rasūlullāh ﷺ or the Khilāfat ar-Rāshida. During the time of Hajjāj



Ibn Yūsuf (73 A.H to 95 A.H), this division was brought about. In this division, there was no consideration given to the meanings and purport of the Qur'ān, but it was done in order to make it easy to read, memorise, and teach the Qur'ān. From some Ahādīth we learn that Rasūlullāh ﷺ liked for the Sahābah رَضِيَ اللَّهُ عَنْهُمْ that they should complete the recitation of the Qur'ān once a month. It is most probably due to this advice that this division was made. This is so that every Muslim can acquire the good fortune of reading the Qur'ān once a month.

The Qur'ān was divided into thirty equal parts. In the same way, each part was further divided into smaller ones. These parts are called Rukū'. The Rukū' division was done in terms of the meaning of the verses, i.e. where one subject matter ended, the Rukū' was marked. The objective of this was that those who do not understand Arabic and cannot understand where to stop the recitation; they will have an appropriate place to stop. Subsequently, this division was done to make it easy for them. In the stipulation of the Rukū's, an appropriate number of verses were selected. In this way, one Juz' has about fifteen to twenty Rukūs. The objective of this is to stipulate a moderate number of verses that could be recited in one Rak'at. It is called Rukū' because a person makes Rukū' when he reaches that point.

## Rumūz Auqāf

An important and beneficial work that was done to make the recitation of the Qur'ān easy was to stipulate signs in between the verses. From these signs, a person can learn

whether he should stop or pause. These signs are called Rumūz Auqāf. With the help of these signs, a person who does not know Arabic will be able to recite correctly. He will stop at the correct places. These signs are very important because if a person stops in the wrong place, it could cause a major change in the meaning. These signs were stipulated in order to save the reader from these changes in the meaning from happening. Most of the Rumūz were made by 'Allāmah Abū 'Abdullāh Muhammad Ibn Tayfūr Sajāwandī رَضِيَ اللَّهُ عَنْهُ. Some of the important ones are discussed below:

(ط): This means that the subject matter is complete here and it is better to stop here

(ج): This means that it is permissible to stop here

(ز): This means that it is correct to stop here, but better not to stop

(م): This means that one must stop here, as a great change could come about in the meaning if one does not do so. Therefore, it is necessary to stop.

(لا): This means that one should not stop here. If one stops at this point, it is better that one repeats a few words from before the point where he stopped.

(قف): This means that one should pause. This sign is brought in the place where the reader could feel that it is not correct to stop here.



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## The Qur'ān in the Press

As long as the press was not invented, all the copies of the Qur'ān were hand written. In every era, there was a group of people engaged in this work of writing the Qur'ān. Then, when the press came about, in 1113 A.H, the Qur'ān was printed for the first time in Hamburg. One copy of this print is still in Dār ul Kutub Al-Misriyyah. After this, a number of Orientalists published copies of the Qur'ān, but these copies did not gain acceptance in the Islāmic world. The first from the Muslims printed a Qur'ān in St. Petersburg in 1887. Similarly, a copy was printed in Kāzān. In 1828, the Qur'ān was printed on a stone in Tehran, Iran. Thereafter, many printed copies of the Qur'ān became widespread in the world.

## A few Important Counts

- Sūrahs: 114
- Sūrahs revealed during the Makkī time: 86
- Sūrahs revealed during the Madanī time: 28
- Total number of verses: 6323
- Total number of words: 77932
- Total number of letters: 332015
- Total number of Ajzā': 30
- Total number of Ahzāb: 7

Number of Sajdahs in the Qur'ān: 15, there is a difference of opinion about one of them.

The longest Sūrah: Sūrah Baqarah

The longest verse: Sūrah Baqarah 282

The shortest Sūrah: Sūrah Kauthar

Over how many years was the Qur'ān revealed: 22 years, 5 months and 14 days

The first revelation: The first 5 verses of Sūrah 'Alaq

The last revelation: The last two verses of Sūrah Taubah

Number of Huffāz during the time of Rasūlullāh ﷺ: 41

Number of scribes of revelation: 40

## Makkī and Madanī Sūrahs

Some of the Sūrahs of the Qur'ān are Makkī and some are Madanī. This division is in terms of the era of revelation. Before migrating to Madīnah, whatever Sūrahs were revealed, they are Makkī, no matter in which specific spot it was revealed at. After the migration to Madīnah, whatever Sūrahs were revealed, they are Madanī, no matter which specific spot they were revealed at. Although this division of the Makkī and Madanī Sūrahs and verses are not narrated from Rasūlullāh ﷺ, the Sahābah رضي الله عنهم clarified that a certain Sūrah was Makkī and a certain one was Madanī. Besides this, can a decision be passed regarding a Sūrah if its Makkī or Madanī based on other reasons?



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Because the Makkī and Madanī Sūrahs were revealed in different circumstances and environments, and they were addressed to different people, which is why one will find a difference in their way. During the Makkī life, because the Muslims would stay mostly amongst the idolators, and there was no Islāmic government, that is why more emphasis was placed on correction of beliefs, reformation of character, refutation of the idolators, the call to ponder over nature and the miraculous nature of the Qur'ān.

### Specialties of the Makkī Sūrahs

Some specialties of the Makkī Sūrahs are:

1. In the Makkī Sūrahs, generally the polytheists and idolators have been addressed. The Ahl-ul-Kitāb and hypocrites have not been addressed.
2. The Makkī Sūrahs mostly speak about Tauhid, Risālat, proving Ākhirat, a discussion of resurrection and reckoning, solace to Rasūlullāh ﷺ and stories of the past nations. There are very few laws that have been explained.
3. The Makkī Sūrahs and verses are generally short and brief. Their method is generally more explanatory. They have examples, similes and the word base is broader.

Besides this, according to some 'Ulamā', there are some signs of recognizing the Makkī Sūrahs. They are:

1. In the Makkī Sūrahs, one will generally find, 'O People' (used to address)
2. Every Sūrah which has the word Kallā (never), is Makkī. This word has been used in fifteen Sūrahs thirty three times
3. Every Sūrah in which there is a Sajdah verse is Makkī
4. Besides Sūrah Baqarah, every Sūrah that has the incident of Ādam ﷺ and Iblīs is Makkī

### Specialties of the Madanī Sūrahs

An Islāmic government was set up in Madīnah Munawwarah. People were entering Islām in droves upon droves. Idolatry was wiped out and the opposition in terms of views was all against the Ahl-ul-Kitāb. Therefore, the teachings of laws, punishments, and duties, and refutation of the Ahl-ul-Kitāb was concentrated upon. The method of explanation was appropriate for these topics.

A few specialties of the Madanī verses and Sūrahs are mentioned below:

1. The Madanī Sūrahs mostly address the Ahl-ul-Kitāb and the hypocrites
2. The Madanī Sūrahs explain family laws, laws for Jihād and Qitāl, punishments and duties
3. The Madanī Sūrahs and verses are long and detailed and the method of explanation is simpler in comparison to the Makkī Sūrahs



Besides this, some signs of the Madanī Sūrahs are as follows:

1. The Madanī Sūrahs generally have 'O you who believe'
2. Every Sūrah that has the laws of Jihād is Madanī
3. Every Sūrah that speaks about the hypocrites is Madanī

## Questions

1. By means of whom was the work of dots on the Qur'ān done?
2. Who put the I'rāb signs in Arabic and who implemented these in the Qur'ān?
3. Who put the Manzils, Pārās, and Rukūs in the Qur'ān?
4. What is the meaning of Rumūz Awqāf and who invented them?
5. When was the Qur'ān printed in the press for the first time?
6. Mention at least five of the important counts that were mentioned in the lesson
7. How many Sūrahs are counted as Makkī?
8. What are the specialties of Makkī Sūrahs?
9. What is the meaning of Madanī Sūrahs and what are their specialties?

## I'jāz-ul-Qur'ān

The meaning of Mu'jizah is something that the creation are unable to present. Three things are necessary for something to be a Mu'jizah:

1. The claimant of Nubuwwah called the opposition to challenge it
2. Whoever was challenged, they had something before them to face
3. There was no barrier in the way of challenging

If we think, then these three things are found in the Qur'ān. Allāh ﷻ repeatedly challenged that those who do not accept it as the Book of Allāh, they should bring the like of it. Sometimes it was said about the entire Qur'ān, they could not bring the like of it. The challenge was given to bring ten Sūrahs and the challenge was also to bring a single Sūrah.

Say, 'If all the human beings and Jinn had to gather to bring a Qur'ān like this, they will not be able to produce the like of it even if they help each other' (Sūrah Isrā, 88)

Say, 'Bring a book from Allāh which is a better guide than both of them, that we can follow if you are truthful' (Sūrah Qasas, 49)

What, do they say, 'He has made up this book?' say, 'Bring ten Sūrahs like it, made up, and call whoever you want besides Allāh if you are truthful' (Sūrah Hūd, 13)

If you are in doubt regarding the speech which We have revealed upon Our servant, then bring a Sūrah the like of it, and call your supporters besides Allāh also, if you are truthful (Sūrah Baqarah, 23)



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There was something that pushed the people to accept the challenge of the Qur'ān. This is because the people of Makkah denied Rasūlullāh ﷺ being a Nabī and they left no stone unturned in opposing him, whereas it was very easy to accept the challenge.

There was no barrier in the way of accepting the challenge because their language was Arabic and they used to pride over their eloquence and speech.

This challenge of the Qur'ān and being miraculous was from which angle? The scholars have different views on this and in terms of the reality and result, there is no contradiction.

## Language & Explanation

Everyone accepts that the Qur'ān is a great miracle in terms of its language, explanation, and eloquence. Those who opposed Rasūlullāh ﷺ during his time also attested to this. Two examples in this regard are quite clear. One is the statement of Walīd Ibn Mughīrah. He said the following after hearing the Qur'ān, "By Allāh, there is a sweetness in his speech, it has beauty, its branches bear fruit and its roots satiate. It will remain lofty; nothing will gain a higher status over it." (Bayhaqī, Shu'ab-ul-Īmān, Hadīth 134)

The second incident is that of 'Utbah Ibn Rabī'ah. He was sent as a messenger on behalf of the polytheists of Makkah to Rasūlullāh ﷺ. He presented leadership, women and wealth to Rasūlullāh ﷺ. When Rasūlullāh ﷺ read a number of verses to him, he was greatly affected, and went

home instead of going to the Quraysh. When the Quraysh asked, he said, "By Allāh, this speech is not poetry, it is not magic, it is not tales, I asked him for the sake of being a relative that he should stop out of fear that punishment should not befall you. You know very well that when Muhammad ﷺ says something, he is not wrong." (Ad-Durr Al-Manthūr vol.7 p.45)

Subsequently, this is the reason why those who tried to present something similar to the Qur'ān, they made such laughable statements that even if one had to hear the translation, or even if a common person had to hear it, he will laugh. For example, Musaylamah Kadh-dhāb presented such things to challenge the Qur'ān and he claimed that it was revealed by Allāh. He made up the following text to challenge Sūrah Kauthar,

إنا أعطيناك الجواهر فصل لربك وجاهر إن شئت هو الكافر

Indeed, we have given you firmfootedness. Therefore, perform Salāh for your Rabb and announce it. Definitely, your enemy is a disbeliever.

He said the following meaningless lines to challenge Sūrah 'Adiyāt,

والطاحنات طحنا والعاجنات عجنا والخابزات خبزنا والشاردات ثردنا  
واللاقمات لقما إهالو وسمنا لقد فضلتكم على أهل الوبر وما سبقكم  
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Similarly, other people wanted to say things in challenge to the Qur'ān, so Allāh ﷻ made them say the following meaningless things in the same pattern as that of Sūrah Fīl,

الفيل ما الفيل وما أدراك ما الفيل له ذنب وبيل وخرطوم طويل وما  
ذاك من خلق ربنا بقليل

In later times, some heretics tried to do the same. For example, Abul 'Alā Ma'arrī, Abu Tayyib Mutanabbi and Abdullāh Ibn Al-Muqaffa'. However, their efforts remained in vain. Ibn Muqaffa' acquired great fame in the world of literature. It is related regarding him that with great effort he tried to write in challenge to the Qur'ān. However, when he heard the verse from a child (وقيل يارض ابلعي مائك ويسماء) (اقلعي), he took whatever he wrote and tore it up. He had to attest and say that he cannot challenge it and it can never be the speech of a human.

The Qur'ān is unique in terms of its eloquence and clarity. Those who have a mastery over the Arabic language will gauge the level of it. However, there are two things that even the general person can understand. One is the word selection for the purport, e.g. there are many words in Arabic for good and evil. However, the Qur'an adopted a unique word for them, 'ma'rūf' and 'munkar'.

Ma'rūf is used to show goodness and Munkar is for evil. The original menaing of Ma'rūf is such a thing that is

recognised, something that is prevalent amongst people. The original meaning of Munkar is something not recognized; something that happens against the norm. So, by saying the goodness and piety is Ma'rūf, is an indication that there should be a general prevalence of goodness in society and by saying Munkar for evil and wrong, indication is made that if something evil happens in society, then it should be felt to be something against the norm.

There are different words in the languages of the world used to show someone asking for help or to illustrate someone giving something. However, the Qur'ān uses a special word for this, 'Zakāt'. The original meaning of Zakāt is to purify, i.e. the impression is given that when you help a poor person, then your wealth becomes pure. Just as a person will clean his clothes and body and he will not feel bad about it, but he will feel happy, in the same way, a person should give Zakāt and feel happy, not grieved. Can another word show this type of purport?

Sometimes, in order to explain two opposite things, the plural form is used for one and the singular form for another. This has deep meaning, for example, 'from darkness to light'. The word used for darkness is zulumāt, this indicates towards the paths of deviation. Nūr (light) indicates towards Islām. The first word was brought in the plural form and this indicates that there are many paths of deviation and 'light' is brought as singular to show that there is only one path of guidance, and that is Islām.



Similarly, other people wanted to say things in challenge to the Qur'ān, so Allāh تَعَالَى made them say the following meaningless things in the same pattern as that of Sūrah Fil,

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ذاك من خلق ربنا بقليل

In later times, some heretics tried to do the same. For example, Abul 'Alā Ma'arrī, Abu Tayyib Mutanabbi and Abdullāh Ibn Al-Muqaffa'. However, their efforts remained in vain. Ibn Muqaffa' acquired great fame in the world of literature. It is related regarding him that with great effort he tried to write in challenge to the Qur'ān. However, when he heard the verse from a child (وقيل يارض ابلي مائك ويسماء), he took whatever he wrote and tore it up. He had to attest and say that he cannot challenge it and it can never be the speech of a human.

The Qur'ān is unique in terms of its eloquence and clarity. Those who have a mastery over the Arabic language will gauge the level of it. However, there are two things that even the general person can understand. One is the word selection for the purport, e.g. there are many words in Arabic for good and evil. However, the Qur'an adopted a unique word for them, 'ma'rūf' and 'munkar'.

Ma'rūf is used to show goodness and Munkar is for evil. The original meaning of Ma'rūf is such a thing that is

recognised, something that is prevalent amongst people. The original meaning of Munkar is something not recognized; something that happens against the norm. So, by saying the goodness and piety is Ma'rūf, is an indication that there should be a general prevalence of goodness in society and by saying Munkar for evil and wrong, indication is made that if something evil happens in society, then it should be felt to be something against the norm.

There are different words in the languages of the world used to show someone asking for help or to illustrate someone giving something. However, the Qur'ān uses a special word for this, 'Zakāt'. The original meaning of Zakāt is to purify, i.e. the impression is given that when you help a poor person, then your wealth becomes pure. Just as a person will clean his clothes and body and he will not feel bad about it, but he will feel happy, in the same way, a person should give Zakāt and feel happy, not grieved. Can another word show this type of purport?

Sometimes, in order to explain two opposite things, the plural form is used for one and the singular form for another. This has deep meaning, for example, 'from darkness to light'. The word used for darkness is zulumāt, this indicates towards the paths of deviation. Nūr (light) indicates towards Islām. The first word was brought in the plural form and this indicates that there are many paths of deviation and 'light' is brought as singular to show that there is only one path of guidance, and that is Islām.



There are a number of words in Arabic that show the husband wife relationship, but the Qur'ān said in one place, 'go to your tillage how you want.' (Sūrah Baqarah, 223)

This relationship is described as going to one's tillage and it indicates to three things at once. Firstly, just as the farmer has the right to cultivate his land, not anyone else's, in the same way, it is permissible for a man to have relations with his wife only. Secondly, it shows that when a person has relations, it should be in the natural way because when he wants to get children, it will not be permitted for him to use an unnatural way. Thirdly, the only objective of the husband should not be to fulfil his sexual desires, but it should also be to acquire children.

These were a few random examples, otherwise wherever a person takes a word of the Qur'ān, it seems as though it is an endless ocean.

The second thing that the general people and even the scholars will feel is that when the words of the Qur'ān are recited, even without a great effort on the sound and tune, it will cause the listener to be overjoyed.

Where there is a chain of verses, we also find a pattern of each verse ending in a certain alphabet, like nūn, wāw etc.

We also find a pattern of each verse ending with 'yā' and 'nūn' like in Sūrah Ambiyā'.

Many verses of Sūrah Naba' end with the sound of Alif and a fatha before it.

Sometimes the verses end with tā' ta'nīth, like in Sūrah Takwīr, Sūrah Infitār.

Sometimes the verses end with 'hā', like in Sūrah Shams. In short, we find a unique beauty for every Sūrah and every Rukū'. The reciter will not be satiated, nor will the listener tire from hearing. This is not simply a good thought, but it is a reality that those who do not even know a word of Arabic, sometimes a person does not even believe in the Qur'ān, but his hair stands on end when he hears the beautiful recitation and the thirst for listening is not quenched.

## Laws in Harmony with Nature

Another aspect of the miraculous nature of the Qur'ān is the laws. It is a reality that the laws of the Qur'ān are in harmony with human nature and the needs of people. The entire world is forced to accept that a life in accordance to the Qur'ān is a life of peace. From experience, we learn that a person gets great benefit from the Islāmic laws. We shall suffice on a few examples,

We find that there was no scope for divorce in most religions of the world. The result was that no matter how much hatred there was between husband and wife, they



were forced to stay with one another. As a result, character was destroyed and sometimes the woman would take her own life. The Qur'ān permitted divorce, but it showed a just way. Christianity and Hinduism are two large religions. There was no question of divorce in them. However, all systems in the world today, including these religions have given scope for divorce now.

Most religions did not permit a widow to marry a second time. The Qur'ān permitted it, and in fact encouraged it. Can anyone deny the rationality of this law today?

In many laws of the world, the women did not have the right to inherit. Either the elder son would get the estate, or at the most, all the sons. However, Islām gave a right of inheritance to the women and today; women throughout the world have been accepted as heirs.

The Qur'ān stipulated punishments for certain crimes. Today, the master psychologists agree and testify that punishing the criminal on his body is very effective in ending the crimes.

The Qur'ān gave the instruction of Qisās, meaning, life for a life, and said that in it there is life. It is proven from experience that the punishment of killing for a murderer is effective. Subsequently, there are many countries who reinstated the death penalty after they removed it.

As part of the financial guidance, the Qur'ān instructs us to record transactions. Sūrah Baqarah, verse 282 clarifies this law.

Today throughout the world, a written record is taken as necessary and special importance is given to it.

In short, whichever branch of laws a person looks at, it has a strong link with nature and need. How can it be possible for a person in the Arabian Desert to come up with such laws that will guide a civilized world until Qiyāmah and has the treatment for the ills of the world? This is definite proof that this book was not authored by a human being, but it is the speech of Allāh ﷻ.

## Stories & Incidents

The Qur'ān explained those incidents that the Arab world did not know of, nor did their poetry speak of it, nor was it part of their folk tales. During the Makkan life, the Jewish and Christian scholars did not meet him ﷺ for a long time, such that he could learn such an abundance of information from them. After going to Madinah, although he met the Jews, they did not argue with him. Most of the time, they would ask questions to test his Nubuwwah. Despite this, he would speak about the incidents of the Banī Isrā'īl in a beautiful way. Some incidents were not even mentioned in the Taurāt and the Injīl, or they happened after Sayyidunā 'Isā عليه السلام, like the incident of Dhul-Qarnayn, the companions of the cave, people of the trenches etc.



Then, some incidents were explained whilst keeping in mind the changes made to the previous scriptures. For example, in accordance to the Taurāt, Allāh ﷻ created the world in six days and then He took a rest on the seventh (we seek the protection of Allāh). The Qur'ān speaks about the creation of the universe in six days, but it says after that, Allāh ﷻ does not tire. The objective is that it is not correct and appropriate for Allāh to rest, as this goes against the grain of being a deity.

Alternatively, in the Taurāt, disbelief is attributed to Sayyidunā Sulaymān عليه السلام. The Qur'ān says, 'Sulaymān did not disbelieve, but the devils disbelieved.' (Sūrah Baqarah, 102). In this way, the Qur'ān cleared up any wrong notions that were ascribed to the Ambiyā'. The (changed) Taurāt ascribed wrong things to Sayyidunā Yūsuf عليه السلام. The Qur'ān cleared it and said that he did not go near sin.

In short, there was no way that Rasūlullāh ﷺ could have come to know of these incidents. He could not read, he did not have any relationship with a Jewish Rabbi or Christian Priest. Even if he did, how could he have clarified all the wrong things that were put in the previous scriptures?

## Prophecies

The Qur'ān prophesized many things. Although these prophecies were made in apparently impossible conditions, but they were fulfilled. A few examples are,

There were two major powers at the time of the revelation of the Qur'ān. The Persian Empire and the Roman Empire. The Persian Empire had people who worshipped fire. Therefore, victory for them was a means of joy for the polytheists of Makkah. The Romans were Christians, and they believed in Tauhīd to a certain degree. Therefore, the victory of the Romans brought relief to the Muslims and they felt that it was a victory for the belief of Tauhīd. When Rasūlullāh ﷺ announced his Nubuwwah, the Persian Army had inflicted defeat after defeat upon the Romans. Most of the Roman cities were conquered, and they reached Constantinople. At that time, there was apparently no hope of the Romans facing the Persians again. In these times, Sūrah Rūm was revealed,

1. Alif Lām Mīm
2. The Romans have been defeated
3. In the near land and after their defeat, they will soon be victorious
4. In a few years, all matters are in the control of Allāh before and after, and that day, the believers will be pleased
5. With the help of Allāh, He helps whoever He wants, and He is Mighty, All-Merciful
6. This is the promise of Allāh, He does not go against His promise, but most people do not know



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In this verse, there was a prophesy of the Roman victory. Not only this, it was also said that the victory will be within a few years, i.e. from three to nine years. This news was at such a time that it was impossible to hope of it. Despite this, Sayyidunā Abū Bakr رضي الله عنه told Ubayy Ibn Khalaf that it would happen. However, contrary to the outward conditions, in the second year of the Hijrah, the Romans defeated the Persians and acquired all their lost territory. This was at the time when the Muslims were returning victorious at the Battle of Badr. The verse, 'the believers will be pleased with the help of Allāh' was also fulfilled. It is as though in these verses, there were two prophesies being made. Both were against the outward conditions and both were fulfilled.

Think over the time when Rasūlullāh ﷺ migrated from Makkah Mukarramah and the Muslims came without any means to Madīnah Munawwarah. During the migration, when they reached Juhfah, then Rasūlullāh ﷺ naturally experienced hurt in his heart upon separation from Makkah Mukarramah. On this occasion, the verse was revealed, 'O Nabī, know well that He Who stipulated the Qur'ān upon you, He will take you back.'

Think, no Muslim could have thought of coming back to Makkah at that time. However, eight years after the verse was revealed, the Muslims entered Makkah victorious.

Rasūlullāh ﷺ saw a dream that he was performing 'Umrah. The dream of a Nabī is revelation. Therefore, He ﷺ announced the journey for 'Umrah. However, the people of Makkah put barriers in their way. They returned after the treaty of Hudaibiyyah and the next year they came for Qadhā' 'Umrah. After seeing this dream, these verses of the Qur'ān were revealed,

Indeed Allāh showed the dream to His Rasūl as true, you will definitely enter Masjid ul Harām by the will of Allāh, in peace, some of you will have their heads shaven and some will have their hair trimmed, do not fear, Allāh knows those things that you do not know, so He granted you a near victory besides that. (Sūrah Fath, 27)

Apparently at that time, there was no hope of the Muslims entering the city again and performing 'Umrah, they were removed from it. However, the next year the Muslims returned and performed 'Umrah and the prophesy was fulfilled.

Similarly, the Qur'ān made a prophesy that the Qur'ān will always be protected from the side of Allāh تبارك وتعالى, 'Indeed We have revealed the reminder and indeed We are its protectors.'

Who could have thought that just as the other religious books were left aside and man changed it, the Qur'ān would have remained protected? However, it is a historical reality



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that like the Jews and Christians, how many times were the Muslims defeated, how many of their localities were burnt, how many libraries were destroyed, how many were killed, but despite all this, the Qur'ān is protected, every letter of it, until today. It is not protected only in books, but thousands of people have protected it. They have not only protected the words, but the Rasm-ul-Khat, the correct commentary of the Qur'ān, and the Arabic language, from the time of revelation is protected by Allāh ﷻ.

Besides this, there are a number of prophecies of the Qur'ān that were given at a time where no-one would have thought it possible, yet they were fulfilled.

### Scientific Realities

An important angle that shows the miraculous nature of the Qur'ān is the scientific realities that it has unveiled. There was no idea of these things at the time when the Qur'ān was revealed. There are many verses of the Qur'ān of this nature. We shall mention a few here,

Science has reached the conclusion that the entire universe was one and then it spread out and then the solar system came about. Earth is part of this solar system. The Qur'ān indicated over a millennium ago to this, 'Have the disbelievers not seen that the skies and earth were joined and then we separated them?'

The Qur'ān says, 'And We created every living thing from water, do they not believe?'

It is seen and experienced today that the existence of every living on earth today is suspended on water. Similarly, when the water temperature goes down, then it has lots of oxygen and when it becomes solid, the oxygen leaves. This helps the animals in the ocean to save their lives.

For a long while, it was the view of the scientists that the atom cannot be split. In the last century, scientists have reached the conclusion that the atom can be split because it comprises of a proton, neutron, and electron. This caused a revolution in the science world. This research was a means of creating a nuclear bomb. Now study the verse of the Qur'ān that shows that the atom can be split, because there is something smaller than an atom in the world,

And there is nothing in the earth or heavens, equal to even an iota that is absent from your Rabb, nor smaller or bigger, except that it is in a clear book. (Sūrah Yūnus, 61)

Part of the scientific discoveries of this age is that when a person goes high into the atmosphere, there is a decrease in oxygen. Those who travel by air experience this. When the Qur'ān was being revealed, there were no airplanes, nor was there any means of going into the atmosphere, but the Qur'ān indicated to this reality, 'Whoever Allāh wants to guide, He opens his chest to Islām, and whoever He wants



to take astray, He makes his chest narrow and constricted as though he is climbing the sky, in this way, Allāh places filth upon those who do not believe.’ (Sūrah An’ām, 125)

For a long time, people felt that the system of male and female was only amongst living things. However, new scientific research has proven that this system exists in plants and other solid things. The Qur’ān unveiled this reality, ‘From everything we have made in pairs so that you can take heed.’ (Adh-Dhāriyāt, 49)

From this, we learn that there is male and female in everything, or at least a pair is found.

Pure is the Being that made everything in pairs, from that which the earth grows and from themselves and from that which they do not know (Sūrah Yāsīn, 36)

This verse clarifies that there is a system of male and female in plants also. It also exists in those things that man has no knowledge of.

Science has proven that when the fetus is in the womb of the mother, it is seen in a covering. In reality, it is in three thin skins, they have three names, endoderm, mesoderm and ectoderm. It is most probably towards this fact that the verse of the Qur’ān indicates, ‘He creates you in the wombs of your mothers, in stages, one after the other in three layers of darkness, that is Allāh, your Rabb, for Him is

sovereignty, there is no deity but He, so where are you turning away?’ (Sūrah Zumar, 6)

The original meaning of Zulumāt is darkness. It has a similar meaning as veil here. This is because this level of skin stops light from going inside.

The wind causes the pollination in plants. This movement of the seed between male and female is called Talqīh in Arabic. Most probably, the verse speaking about Lawāqih indicates to this reality, (وأرسلنا الرياح لواقح فأنزلنا من السماء ماء فأسقيناكموه وما أنتم له بخازنين).

Modern medical science has proven that the sperm contains many living germs. This can be seen with the help of a microscope. They have a head, neck and tail. This looks like a clot. This is called ‘Alaqah in Arabic. The Qur’ān spoke about this reality at the time of its revelation,

1. Read in the name of your Rabb Who created
2. He created man from a clot

Not only this. Man passes through various stages of his creation. This has been clarified by modern science. The Qur’ān has mentioned these stages of creation. (Al-Mu’minūn, 14)

Allāh تبارك وتعالى has placed different things in the existence of man. Man is recognized through them. His form, voice,



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Allāh ﷻ has placed different things in the existence of man. Man is recognized through them. His form, voice,



colour, signs on the body. However, during the nineteenth century, it has been realized that the fingerprints of each person differ from those of the next person. The Qur'ān indicates towards this,

Does man think that his bones will never be gathered?

Why not? When we are able to put the tips of his fingers into order

The special mention of the fingertips clarifies that this also deals with the recognition of a person.

In short, the Qur'ān proves that it is the book of Allāh and it is an everlasting miracle in terms of the language, the wise laws, the incidents of the past, the prophecies it has and the scientific realities it has unveiled.

## Translation of the Qur'ān

Translating the meaning and purport of the Qur'ān into another language is called translation (tarjumah). There are two forms of Tarjumah; Tarjumah Tafsīriyyah, Tarjumah Harfiyyah.

Tarjumah Tafsīriyyah is where the purport of the Qur'ān is clarified, without adhering to the words of the Qur'ān. This is generally called Tafsīr in Urdu. All the jurists agree upon its permissibility. This is because the Qur'ān is guidance for humanity. If we could not explain and clarify the content

of the Qur'ān in other languages, then those who do not know Arabic, how will they acquire guidance from the Qur'ān?

Tarjumah Harfiyyah means to write the meaning of the Qur'ān word for word, whether the exact translation or clear words. There is a difference of opinion amongst the scholars on whether this type of translation is correct or not. One view is that such a translation cannot be done because the Qur'ān is miraculous speech and the miraculous nature of the Qur'ān is hidden in the Arabic words. It is not possible to transfer the beauty and the effect of the Qur'ān into another language.

Another point of view is that the Qur'ān can be translated into other languages because although the beauty of the words of the Qur'ān and its effect cannot be transferred to another language, but the message of the Qur'ān, which is the original objective, that can be transferred. In our time, the scholars have reached consensus on this. This view is supported by the view of Allāmah Sarakhsī رحمہ اللہ تعالیٰ that Sayyidunā Salmān Fārsī رضی اللہ تعالیٰ عنہ had translated Sūrah Fātiha into Persian for the people of Persia.

It is necessary for translation purposes that one knows the way and method of Arabic, as well as the language one is translating into. In translation, every word is transferred, no word is left out. Moreover, the hidden pronouns are also



considered. The translation should be with the text of the Qur'ān. It should not be that only the translation is published and the words of the Qur'ān are left out. This is necessary because the link of the reader should remain with the Qur'ān. The text of the Qur'ān must also be in Arabic. When consideration is given to all of this, the translation of the Qur'ān will be done. It will not have the same ruling as the Qur'ān itself. It will not suffice to read it in Salāh, as is the view of majority of the jurists. It is not correct to use the word Tilāwat to refer to reading the translation and there is scope to touch the translation only if one does not have Wudū'.

### Questions

1. What is the meaning of I'jāz-ul-Qur'ān and why is the Qur'ān called a Mu'jizah?
2. Clarify the I'jāz of the Qur'ān in terms of language and explanation by at least two examples
3. Explain the importance of Mufradāt Qur'āni by means of an example
4. It was stated that one angle of I'jāz-ul-Qur'ān is that it is in harmony with the law of nature, explain this with two examples
5. The Qur'ān authenticated some of the stories in the Bible, give at least one example of this

6. Some of the prophesies of the Qur'ān have no apparent link with the outer conditions, but they appeared exactly in that way. Give two examples of this.
7. One I'jāz angle of the Qur'ān is that whatever it has is in accordance with scientific reality, give at least three examples of this
8. What is the meaning of Tarjumah Tafsīriyyah and Tarjumah Harfiyyah and what is the ruling of Tarjumah Tafsīriyyah?

### Lexical Meaning and Technical Definition

Tafsīr is made up of fā, sīn, rā. It means to clarify and open the meaning. Through the science of Tafsīr, the meanings of the Qur'ān are opened up. That is why it is called Tafsīr.

The scholars have a number of views regarding the technical definition of Tafsīr. However, the objective of all is the same. The definition of 'Allāmah Badr ud Dīn Zarkashī is very clear. He says,

It is the knowledge through which we can understand the book revealed upon Muhammad ﷺ, its meanings are clarified and the laws are extracted from it.

In this definition, all the sciences associated to the Qur'ān have been covered. The knowledge of Qirā'āt, Asbāb-un-Nuzūl, Mufradāt-ul-Qur'ān, the knowledge of



the sentence structure – all of this is based on knowledge of syntax and morphology. We learn laws and incidents and about the abrogated verses. This is because without all of this, one will not be able to understand the meanings of the Qur'ān.

Another word close to Tafsīr is Ta'wīl. Ta'wīl means to return. When a person has to clarify something, then by means of words, he turns to the meanings. Based on this link, the word Ta'wīl is used to show clarification of the Qur'ān. There is difference of opinion with regards to whether Tafsīr and Ta'wīl are the same or is there a difference between them? Most people are inclined to the view that initially, Tafsīr and Ta'wīl are synonymous, but later on, there was a slight difference made between them. What is the difference between Tafsīr and Ta'wīl? There are different views, but most scholars take the view of Imām Abul Mansūr Māturīdī, that Tafsīr means to explain the direct meaning of the Qur'ān and to convey the clear purport of the verses. Ta'wīl refers to taking a meaning based on proof, or to take one meaning from a word that has multiple meanings and specify it.

This is only a difference in what the word refers to. This difference of opinion has nothing to do with the commentary and explanation of the Qur'ān.

## **Tafsīr – During the Nabawī Era & Sahābah Era**

It was not only the responsibility of Rasūlullāh ﷺ to convey the Qur'ān, but he was also obligated to explain it. Therefore, the beginning of Tafsīr of the Qur'ān begins from Rasūlullāh ﷺ. In the books of Hadīth, we find a separate chapter on Tafsīr. There are many Ahādīth on this topic narrated from Rasūlullāh ﷺ. In fact, the entire treasury of Ahādīth is an explanation of the words of the Qur'ān, or it clarifies the vague aspects of it.

The Sahābah رَضِيَ اللهُ عَنْهُمْ understood the Qur'ān directly from Rasūlullāh ﷺ. Therefore, there is a large number of Sahābah رَضِيَ اللهُ عَنْهُمْ from whom the explanation of the Qur'ān is narrated. However, there are ten Sahābah رَضِيَ اللهُ عَنْهُمْ who have an outstanding position in the field of Tafsīr. They are:

1. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ
2. Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ
3. Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ
4. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ
5. Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ
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7. Sayyidunā Ubayy Ibn Ka'b رَضِيَ اللهُ عَنْهُ
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4. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ
5. Sayyidunā 'Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ
6. Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ
7. Sayyidunā Ubayy Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ
8. Sayyidunā Zayd Ibn Thābit رَضِيَ اللَّهُ عَنْهُ



9. Sayyidunā Abū Mūsā Ash'arī رضي الله عنه
10. Sayyidunā 'Abdullāh Ibn Zubayr رضي الله عنه

From these Sahābah رضي الله عنهم, a greater number of Tafsīr narrations come from Sayyidunā 'Alī رضي الله عنه, Sayyidunā 'Abdullāh Ibn Mas'ūd رضي الله عنه, Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه, and Sayyidunā Ubayy Ibn Ka'b رضي الله عنه. Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه is referred to as Tarjumān-ul-Qur'ān. His narrations on Tafsīr are found in abundance in the books of Tafsīr. However, according to the Muhaddithīn, very few of these in the books are reliable narrations.

We shall mention the chain of narration from the Sahābah رضي الله عنهم from whom the Tafsīr narrations come so that we can gauge the reliable or unreliable status of the Tafsīr narrations.

### Narrations from Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه

1. Mu'āwiyah Ibn Sālih from 'Alī Ibn Abī Talha from Ibn 'Abbās رضي الله عنه
2. Qays Ibn Muslim Kūfī from 'Atā' Ibn Sā'ib from Sa'id Ibn Jubayr from Ibn 'Abbās رضي الله عنه
3. Muhammad Ibn Ishāq from Muhammad Ibn Abi Muhammad Maulā āl Zyd Ibn Thābit from Ikramah from Sa'id Ibn Jubayr from Ibn 'Abbās رضي الله عنه

4. Ismā'il Ibn 'Abdur Rahmān Suddī Kabīr from Abū Mālik from Abū Sālih from Ibn 'Abbās رضي الله عنه
5. 'Abdul Malik Ibn Jurayj from Ibn 'Abbās رضي الله عنه
6. Dahhāk Ibn Muzāhim Hilālī from Ibn 'Abbās رضي الله عنه
7. Atiyyah 'Aufī from Ibn 'Abbās رضي الله عنه
8. Muqātil Ibn Sulaymān Khurāsānī from Mujāhid from Dahhāk from Ibn 'Abbās رضي الله عنه
9. Muhammad Ibn Sā'ib Kalbī from Abū Sālih from Ibn 'Abbās رضي الله عنه

The first chain of narration is the strongest from Ibn 'Abbās رضي الله عنه and Imām Bukhārī رحمته الله has also mentioned narrations in his book from this chain in Ta'līq form. The second one is also reliable. It is taken upon the level of Bukhārī and Muslim. The third is of Hasan level. However, it is lower than the first two. The fourth and fifth chains have to researched. All the narrations are not reliable, nor are all of them unreliable. The sixth, seventh, eighth and ninth are weak and unreliable.

It is worth mentioning that 'Allāmah Abū Tāhir Muhammad Ibn Ya'qūb Firozābādī has collected the Tafsīr narrations from Ibn 'Abbās رضي الله عنه in a work called Tanwīr Al-Miqyās. These narrations come from Muhammad Ibn Sā'ib Kalbī. The Muhaddithīn have not only taken him to be weak, but have stated that he is a fabricator of Hadīth.



## Narrations of Sayyidunā ‘Abdullāh Ibn Mas’ūd رضي الله تعالى عنه

1. A’mash from Abu Duhā from Masrūq from Ibn Mas’ūd رضي الله تعالى عنه
2. Mujāhid from Abū Ma’mar from Ibn Mas’ūd رضي الله تعالى عنه
3. A’mash from Abū Wā’il from Ibn Mas’ūd رضي الله تعالى عنه
4. Suddī Kabīr from Murrah Hamdānī from Ibn Mas’ūd رضي الله تعالى عنه
5. Abū Rauq from Dahhāk from Ibn Mas’ūd رضي الله تعالى عنه

The first three are very strong chains of narration and Imām Bukhārī رحمته الله تعالى takes from them. The fourth chain is debated because some scholars have taken Suddī Kabīr as reliable and some have said he is unreliable. The fifth is not reliable because it is not proven that Dahhāk met Ibn Mas’ūd رضي الله تعالى عنه.

## Narrations from Sayyidunā ‘Alī رضي الله تعالى عنه

The Shia have ascribed many narrations to Sayyidunā ‘Alī رضي الله تعالى عنه. Therefore, most of the narrations from Shia narrators are considered unreliable by the Muhaddithin. Generally, those chains of narrations are considered reliable if they come from reliable narrators of the Ahl ul Bayt. Or, it is narrated from the chain of students of Ibn

Mas’ūd رضي الله تعالى عنه. Subsequently, the following three chains are considered reliable from Sayyidunā ‘Alī رضي الله تعالى عنه:

1. Hishām from Muhammad Ibn Sīrīn from ‘Ubaydah Salmānī from Sayyidunā ‘Alī رضي الله تعالى عنه
2. Ibn Abī Husayn from Abū Tufayl from Sayyidunā ‘Alī رضي الله تعالى عنه
3. Ibn Shihāb Zuhri from ‘Alī Zayn ul ‘Ābidīn from Husayn Ibn ‘Alī from Sayyidunā ‘Alī رضي الله تعالى عنه

The third chain is very strong and it is counted amongst the Asah-ul-Asānīd. Imām Bukhārī رحمته الله تعالى took from the first chain in his book and the second is also taken as reliable.

## Narrations from Sayyidunā Ubayy Ibn Ka’b رضي الله تعالى عنه

The narrations of Sayyidunā Ubayy Ibn Ka’b رضي الله تعالى عنه are narrated from different chains. Some are reliable and most are unreliable. The reliable chains are:

1. Abū Ja’far Rāzī from Rabī’ Ibn Anas from Ubayy Ibn Ka’b رضي الله تعالى عنه
2. Wakī’ from Sufyān Thaurī from ‘Abdullāh Ibn Muhammad Ibn ‘Aqīl from Tufayl Ibn Ubayy Ibn Ka’b from Ubayy Ibn Ka’b رضي الله تعالى عنه

Some scholars have debated the second chain. However, Imām Ahmad رحمته الله تعالى and other Muhaddithin have taken his narrations as reliable.



## Narrations of Sayyidunā ‘Abdullāh Ibn Mas’ūd رضي الله تعالى عنه

1. A’mash from Abu Duhā from Masrūq from Ibn Mas’ūd رضي الله تعالى عنه
2. Mujāhid from Abū Ma’mar from Ibn Mas’ūd رضي الله تعالى عنه
3. A’mash from Abū Wā’il from Ibn Mas’ūd رضي الله تعالى عنه
4. Suddī Kabīr from Murrah Hamdānī from Ibn Mas’ūd رضي الله تعالى عنه
5. Abū Rauq from Dahhāk from Ibn Mas’ūd رضي الله تعالى عنه

The first three are very strong chains of narration and Imām Bukhārī رحمته الله تعالى takes from them. The fourth chain is debated because some scholars have taken Suddī Kabīr as reliable and some have said he is unreliable. The fifth is not reliable because it is not proven that Dahhāk met Ibn Mas’ūd رضي الله تعالى عنه.

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2. Ibn Abī Husayn from Abū Tufayl from Sayyidunā ‘Alī رضي الله تعالى عنه
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1. Abū Ja’far Rāzī from Rabī’ Ibn Anas from Ubayy Ibn Ka’b رضي الله تعالى عنه
2. Waki’ from Sufyān Thaurī from ‘Abdullāh Ibn Muhammad Ibn ‘Aqīl from Tufayl Ibn Ubayy Ibn Ka’b from Ubayy Ibn Ka’b رضي الله تعالى عنه

Some scholars have debated the second chain. However, Imām Ahmad رحمته الله تعالى and other Muhaddithīn have taken his narrations as reliable.



Besides these Sahābah رضي الله عنه, there are Tafsīr narrations from Umm-ul-Mu'minīn Sayyidah Ayesha رضي الله عنها, Sayyidunā Anas رضي الله عنه, Sayyidunā Abū Hurayrah رضي الله عنه, Sayyidunā 'Abdullāh Ibn 'Umar رضي الله عنه, Sayyidunā Jābir رضي الله عنه and Sayyidunā 'Abdullāh Ibn 'Amr رضي الله عنه.

## Questions

1. Throw light on the lexical meaning of Tafsīr and the technical definition
2. What is the difference between Tafsīr and Ta'wīl?
3. Who were the outstanding personalities in Tafsīr in the time of the Sahābah رضي الله عنهم and from whom is the most Tafsīr narrations reported?
4. Which is the reliable chain of narration of the Tafsīrī narrations from Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه?
5. Under what title did 'Allāmah Fayrūzābādī gather the Tafsīr narrations of Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه, from which chain of narration do they come, and of what level are these narrations in terms of the science?
6. Which Tafsīr narrations of Sayyidunā 'Abdullāh Ibn Mas'ūd رضي الله عنه did Imām Bukhārī رحمته الله accept and on which narrations are their discussions?
7. Which narrations of Sayyidunā 'Alī رضي الله عنه are accepted for Tafsīr and which is the highest level of these narrations from him?

8. Two chains of narration are taken as reliable from Sayyidunā Ubayy Ibn Ka'b رضي الله عنه in Tafsīr, write them down

## Tafsīr – Era of the Tābi'īn

The era of the Tābi'īn came after the era of the Sahābah رضي الله عنهم. During this time, the knowledge of Tafsīr was spread through teaching and narration. During this era, Makkah, Madīnah and Iraq were the central places of Tafsīr. In Makkah, the scholars of Tafsīr were; Mujāhid رحمته الله, 'Atā Ibn Abī Rabah رحمته الله, Sa'īd Ibn Jubayr رحمته الله, Ikramah رحمته الله and Tā'ūs رحمته الله were taken as leaders in Tafsīr. All of them were the students of Sayyidunā Ibn 'Abbās رضي الله عنه.

In Madīnah, the outstanding scholars were Zayd Ibn Aslam رحمته الله, Abul 'Āliyah رحمته الله and Muhammad Ibn Ka'b Qurazī رحمته الله. Muhammad Ibn Ka'b رحمته الله took benefit from Sayyidunā 'Alī رضي الله عنه, Sayyidunā Ibn Mas'ūd رضي الله عنه and Sayyidunā Ibn 'Abbās رضي الله عنه. Abul 'Āliyah took benefit from the three Sahābah رضي الله عنهم and also from Sayyidunā Ubayy Ibn Ka'b رضي الله عنه. Zayd Ibn Aslam met the senior Sahābah رضي الله عنهم.

Sayyidunā Ibn Mas'ūd رضي الله عنه laid the foundations of Tafsīr in Iraq. The outstanding scholars of Tafsīr here were 'Alqamah Ibn Qays رحمته الله, Masrūq Ibn Ajda' رحمته الله, Aswad Ibn Yazīd رحمته الله, Murrah Hamdānī رحمته الله, Āmir



Sha'bī رحمته الله تعالى, Hasan Basrī رحمته الله تعالى and Qatādah رحمته الله تعالى. The views of these Mufasssīrīn are mentioned in the books of Tafsīr in great abundance.

A few points distinguish this era from the era of the Sahābah رضي الله عنهم:

1. During the time of the Tābi'īn, the foundations of learning Tafsīr were laid in Makkah, Madinah and Iraq. The people of Makkah mostly took the views of Sayyidunā Ibn 'Abbās رضي الله عنه, the people of Madīnah took the views of Sayyidunā Ubayy Ibn Ka'b رضي الله عنه and the people of Iraq took the views of Sayyidunā Ibn Mas'ūd رضي الله عنه.
2. During this era, many Isrā'īlī narrations found their way into the books because many people from the Ahl-ul-Kitāb embraced Islām and they used their previous knowledge to explain the Qur'ān.
3. There are different views narrated from the Sahābah رضي الله عنهم regarding the explanation of the Qur'ān. However, these differences increased in the time of the Tābi'īn.
4. The deviated groups like the Qadariyyah and Jabariyyah came about in this time. Some of their beliefs differ from those of the Ahl-us-Sunnah wal-Jamā'ah.

### Third Era – Compilation Stage

The third stage of Tafsīr began from the Tab'-ut-Tābi'īn. This is the time when efforts started to compile the works on the science. This compilation went through three stages:

First: The Muhaddithīn put chapters of Tafsīr in their works. They gathered the statements of Rasūlullāh صلى الله عليه وسلم, the Sahābah رضي الله عنهم and Tābi'īn. Amongst them were Yazīd Ibn Hārūn Sulamī (117 A.H), Shu'bah Ibn Hajjāj (170 A.H), Wakī' Ibn Jarrāh (197 A.H), Sufyān Ibn 'Uyaynah (198 A.H), 'Abdur-Razzāq Ibn Humām (211 A.H). This method was adopted by Imām Bukhārī رحمته الله تعالى and Imām Tirmidhī رحمته الله تعالى.

Second: Tafsīr of the entire Qur'ān in sequence. The noted scholars of this time were Ibn Mājah (273 A.H), Tabarī (310 A.H), Abū Bakr Ibn Mundhir Naysāpūrī (358 A.H), Ibn Abī Hātim (327 A.H), Hākim (405 A.H). These scholars did not make Tafsīr narrations part of their books, but they gathered the narrations as separate works. It is as though at this point, the field of Tafsīr took on a different form compared to that of Hadīth. However, these works also had Tafsīr narrations, and generally, these narrations were not discussed. Tabarī is excluded from this. He mentioned the Tafsīr views and then mentioned the proofs for them. He gave preference to one over the other and he extrapolated laws from the verses. Subsequently, Tabarī became a



foundation for later Tafsīr scholars. Many scholars took on his way in Tafsīr. However, some scholars did not mention the entire chain of narration for the Tafsīr Ahādīth, they left it out and sufficed on the statement.

Third: In this stage, together with Tafsīr-bil-Ma'thūr, Tafsīr 'Aqlī has also been included, i.e. instead of only mentioning the Tafsīrī Ahādīth and Tafsīrī views of the Sahābah رضي الله عنهم and Tābi'in, the laws and indication drawn from the Qur'ān through Ijtihād have been made part of the Tafsīr. In this way, a collection of Tafsīr, Hadīth, Lughat, Qirā'at, syntax and etymology discussions, intricate points of eloquence, fiqhī laws, and stories has been prepared and effort has been made to understand the Qur'ān from all these angles.

After the Tafsīr of the Qur'ān was compiled in the form of a science, the first book that came before us was Tafsīr Tabarī. However, there are reasons to show that efforts were made before this to write a complete Tafsīr of the Qur'ān. The names of those involved in this are:

1. Sa'īd Ibn Jubayr (94/95 A.H). It is narrated about him that he wrote a Tafsīr upon the desire of 'Abdul Malik Ibn Marwān (86 A.H)
2. It is recorded about the Mu'tazilī scholar, 'Amr Ibn 'Ubayd, that he wrote a Tafsīr from Hasan Basrī رضي الله عنه.

3. Ibn Jurayj رضي الله عنه (150 A.H) wrote a Tafsīr of the Qur'ān in three volumes
4. Ibn Nadīm has written in Kitāb ul Fihrist that the first Tafsīr was written by Farrā' (207 A.H). A few volumes of this work was published in the recent past. In this way, it could be said to be the oldest Tafsīr, but it is incomplete.

## Ma'ānī of the Qur'ān

The first book of Tafsīr that is present in the world in published form was the work of Shaykh Abū Zakariyya Yahyā Ibn Ziyād Farrā. He was born in 144 A.H in Kufah. He had a high rank in syntax. The author dictated the Tafsīr. Among those who wrote were Muhammad Ibn Jahm Samarri (277 A.H). This work was available in manuscript form until the recent past. It has now been published with the research of Ahmad Yūsuf Najātī under the title of Ma'ānī-ul-Qur'ān in three volumes. This work does not discuss the Tafsīr of every word of the Qur'ān, but the author explained important words and verses. In this brief Tafsīr, he paid attention to the syntax laws. We can gauge from the date of demise of the author that this Tafsīr was written in the end of the second century. Therefore, just as the compilations of the Ahādīth works of the beginning of the second century are before us, in the same way, the treasure of Tafsīr works of this century is also before the Ummah.



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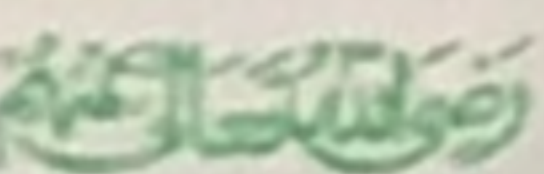
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4. Ibn Nadīm has written in Kitāb ul Fihrist that the first Tafsīr was written by Farrā' (207 A.H). A few volumes of this work was published in the recent past. In this way, it could be said to be the oldest Tafsīr, but it is incomplete.

## Ma'ānī of the Qur'ān

The first book of Tafsīr that is present in the world in published form was the work of Shaykh Abū Zakariyya Yahyā Ibn Ziyād Farrā. He was born in 144 A.H in Kufah. He had a high rank in syntax. The author dictated the Tafsīr. Among those who wrote were Muhammad Ibn Jahm Samarri (277 A.H). This work was available in manuscript form until the recent past. It has now been published with the research of Ahmad Yūsuf Najātī under the title of Ma'ānī-ul-Qur'ān in three volumes. This work does not discuss the Tafsīr of every word of the Qur'ān, but the author explained important words and verses. In this brief Tafsīr, he paid attention to the syntax laws. We can gauge from the date of demise of the author that this Tafsīr was written in the end of the second century. Therefore, just as the compilations of the Ahādīth works of the beginning of the second century are before us, in the same way, the treasure of Tafsīr works of this century is also before the Ummah.



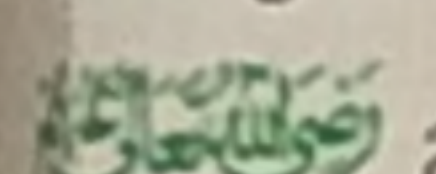
## Questions

1. Write the names of two 'Ulamā' of Tafsīr from Makkah, Madīnah and Iraq during the time of the Tābi'īn
2. In what way is the era of the Tābi'īn different and outstanding in comparison to the era of the Sahābah  in Tafsīr?
3. Write a short note on the compilation of Tafsīr as a science in the three eras that passed
4. Who had the honour of compiling a complete Tafsīr of the Qur'ān for the first time?
5. What is the name of the first Tafsīr that was published in the world? Who was the compiler and with whose research notes was it published?

## Compilation of Tafsīr Works of Differing Natures

The Qur'ān is the final book of Allāh. Now, there will be no other book revealed until the Day of Qiyāmah. Therefore, there can be no greater fortune than serving this book. There are two fundamental angles of service to the Qur'ān. One is linked to the words of the Qur'ān and the second is linked to the meanings of the Qur'ān. The Mufasssīrīn have taken the second angle and they have explained and clarified the meanings of the Qur'ān. The scholars of the

different sciences served the Qur'ān in accordance to their specialty and mastery. For example, one author gave attention to the syntax and morphology aspects, another scholar gave importance to eloquence, and others gave attention to the laws of the Sharī'ah. Some authors explained the Tasawwuf aspects. Despite all of this, two important ways were adopted in Tafsīr: Tafsīr-bil-Ma'thūr and Tafsīr-bil-Ma'qūl.

Tafsīr-bil-Ma'thūr means, the explanation of the Qur'ān in the light of the Qur'ān, Hadīth, statements of the Sahābah  and Tābi'īn.

Tafsīr-bil-Ma'qūl means to stipulate the meanings of the Qur'ān through Ijtihād and through taking benefit from Lughat, Ma'ānī and other important sources. This is also called Tafsīr-bir-Rā'i. One is the view established through Ijtihād in the Qur'ān and Hadīth, like the Fuqahā' and Muhaddithīn do. This view is praiseworthy. The second view is the one in which there is ignorance, desire or fanaticism involved. For example, the works of the deviated sects. The Hadīth forbids Tafsīr-bir-Rā'i. This refers to the second type stated here. Therefore, Tafsīr-bil-Ma'qūl is not part of Tafsīr-bir-Rā'i.

## Tafsīr-bil-Ma'thūr

From the Tafsīrs written according to the Tafsīr-bil-Ma'thūr way, the most important book is Jāmi'-ul-Bayān fī



## Questions

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Ta'wīl āyi Al-Qur'ān. This is well known by the name of Tafsīr Tabarī. It is the work of Abū Ja'far Muhammad Ibn Jarīr Tabarī. He was from Tabristan. Generally, his narrations are taken as reliable. However, he has also taken Isrā'īlī narrations with reference from Ka'b Ahbār and Wahb Ibn Munabbih.

The second important work of this nature is Tafsīr Al-Qur'ān Al-'Adhīm of Ibn Kathīr (774 A.H). It is well known by Tafsīr Ibn Kathīr. This work has many Tafsīrī narrations from the Ahādīth. He has also explained the status of the Ahādīth in many places. However, he has not done this everywhere. He has also criticized the Isrā'īlī narrations and those things that contradict intelligence. This Tafsīr has fewer less reliable narrations in comparison to Tafsīr Tabarī. It has always been a reference of the scholars due to its brevity.

The third important Tafsīr-bil-Ma'thūr is Ad-Durr Al-Manthūr fī Tafsīr bil Ma'thūr. It was written by the famous author, Hāfiz Jalāl-ud-Dīn Suyūtī رحمه الله تعالى. It is said that in this book, there are more than ten thousand Ahādīth and narrations. However, it does have many weak narrations and the author did not stipulate the grading of the narrations.

A few other important Tafsīr-bil-Ma'thūr works:

Bahr-ul-'Ulūm (Tafsīr Samarqandī) by Nasr Ibn Muhammad Samarqandī (373 A.H)

Al-Kashf wal Bayān (Tafsīr Tha'labī) by Ahmad Ibn Ibrāhīm (427 A.H)

Ma'ālim-ut-Tanzīl (Tafsīr Baghawī) by Husayn Ibn Mas'ūd (510 A.H)

Al-Muharrar Al-Wajīz (Tafsīr Ibn 'Atiyyah) by Abdul Haq Ibn Ghālib Andalūsī (546 A.H)

Al-Jawāhir Al-Hisān fī Tafsīr Al-Qur'ān (Tafsīr Al-Jawāhir) by Abdur Rahmān Ibn Muhammad Tha'labī (876 A.H)

## Tafsīr-bil-Ma'qūl

The most important book in terms of Tafsīr-bil-Ma'qūl is Mafātīh-ul-Ghayb by Abū Abdullāh Muhammad Ibn 'Umar Fakhr-ud-Dīn Rāzī). This Tafsīr is called Tafsīr Kabīr due to its length. Together with putting the Ahādīth, the author tried to cover aqīdah, fiqh, qirā'āt, syntax, morphology, and philosophy. He also paid attention to refuting the deviated sects. Some critics have said that this work has everything but Tafsīr in it. However, the reality is that this criticism is not based on justice. In fact, this is a very important work in terms of narration and explanation. In some place, he explained the subject matter on philosophy much more than was required.

An accepted work in Tafsīr-bil-Ma'qūl is Madārik-ut-Tanzīl wa Haqā'iq At-Ta'wīl of 'Allāmah Nasafī (701 A.H). The author took great benefit from Tafsīr Kash-shāf. In this



Tafsīr, the author kept brevity in mind and he mentioned the discussions on Arabic laws in depth. This aids one in understanding the text. He also mentioned the Qirā'at Sab'ah. He threw light briefly on fiqhi aspects and he indicated to the differences of the jurists and their proofs. He explained the Hanafī view in detail. He mentioned very few Isrā'iliyyāt. If there was anything against the nature and grain of Islām, he criticised it.

An important Tafsīr-bil-Ma'qūl work of the thirteenth century is Rūh-ul-Ma'ānī fī Tafsīr Al-Qur'ān Al-'Adhīm of 'Allāmah Shihāb-ud-Dīn Sayyed Mahmūd Ālūsī رحمته الله. This Tafsīr is the crux of the Tafsīrs before it and the source of later Tafsīrs. The author took benefit from Tafsīr Ibn 'Atiyyah, Al-Bahr-ul-Muhīt, Kash-shāf, Tafsīr Abū Sa'ūd, Baydāwī, and Tafsīr Kabīr. In many places, he narrated previous views and criticised them too. The author went into great detail in the aspects of Aqīdah. He explained the beliefs of the Ahl-us-Sunnah wal-Jamā'ah and refuted the Mu'tazilah and Rawāfid. He was a Shāfi'i, but his inclination is towards the Ahnāf as well as the Shawāfi'. However, in some issues, he differed from both. He gave special attention to the syntax laws and he detailed the realities of the universe. He adopted a cautious path regarding the Isrā'iliyyāt and criticized some of these narrations that other authors mentioned. The author also detailed the words of the Sūfis under the heading 'Min Bāb Al-Ishārāt'.

A few important Tafsīr-bil-Ma'qūl works are:

1. Anwār-ut-Tanzīl (Baydāwī) by 'Abdullāh Ibn 'Umar Baydāwī (685 A.H)
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3. Al-Bahr-ul-Muhīt (Tafsīr Naysābūrī) by Muhammad Ibn Yūsuf Ibn Hayyān Andalūsī (745 A.H)
4. Tafsīr Al-Jalālayn by Jalāl-ud-Dīn Mahallī (864 A.H) and Jalāl-ud-Dīn Suyūtī (911 A.H)
5. Gharā'ib ul Qur'ān (Tafsīr Naysābūrī) by Nizām-ud-Dīn Al-Hasan Muhammad Naysābūrī (728 A.H)
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## Fiqhī Way

An important subject matter of the Qur'ān is guidance in the different branches of life. Subsequently, some of the scholars gave special emphasis upon Tafsīr according to the Fiqhī way. Some books have the complete Tafsīr of the Qur'ān, but they pay special attention to extrapolating the Fiqhī laws. There are two works of special note in this regard:



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## Tafsīr Qurtubī

Tafsīr Qurtubī. The most important book of Tafsīr written upon the Fiqhī way by ‘Allāmah Abū ‘Abdullāh Muhammad Qurtubī Mālikī (671 A.H) is this one entitled *Al-Jāmi’ li Ahkām Al-Qurān wal Mubīn limā Tadammanahu min As-Sunnah wa āyi Al-Furqān*. It is called Tafsīr Qurtubī. This Tafsīr is unique in its comprehensiveness, its excellent sequence and clarity of explanation. Therefore, the Mufasssirīn took great benefit from it later on.

The way adopted by the author is that from the beginning, he divides the discussions. For example, regarding ‘bismillāh’, he writes that there are twenty-seven discussions. He then discusses each one. He mentions the discussions of morphology, fiqh, beliefs separately. Together with the Ahādīth, the author mentioned the laws of Arabic, the principles of eloquence and he took benefit from the works of the poets. Together with taking benefit from the views of the scholars, he gives preference and also clarifies his view. He gives special attention to the Fiqhī discussions, whether clearly or by drawing it from the indications of the Qur’ān. He is a Mālikī in terms of Fiqhī affiliation but he mentions the views of the jurists and the proofs with justice. Sometimes, he also gives preference to the views of the other schools of thought in Fiqh.

## Tafsīr Mazharī

This is the work of the famous scholar from Hindustan, Qādī Thanāullāh Pānipattī رَحْمَةُ اللهِ تَعَالٰی. This Tafsīr is a treasure of great knowledge. However, the author gave special attention to Fiqhī laws. It is published in eight volumes. This Tafsīr is an outstanding work in terms of its comprehensiveness and its discussion of the Fiqhī aspects. However, the Arab world has not been introduced to it as they ought to have been. The Urdu translation has also been published in a number of volumes.

Besides this, there are some books that do a Tafsīr of only the verses on the laws. Every scholar of Fiqh served this aspect towards the Qur’ān. However, a few important books are:

1. Ahkām-ul-Qur’ān by Ahmad ‘Alī Rāzī Jassās (370 A.H)
2. Ahkām-ul-Qur’ān by ‘Alī Ibn Muhammad Tabarī Al-Kiyālharāsī (504 A.H)
3. Al-Iklīl fī Istinbāt At-Tanzīl by Jalāl-ud-Dīn Suyūtī (911 A.H)
4. Ahkām-ul-Qur’ān by Muhammad ‘Abdullāh Andalūsī (543 A.H)
5. Al-Jāmi’ li Ahkām Al-Qur’ān by Muhammad Ibn Ahmad Ibn Farh Al-Qurtubī (671 A.H)
6. Tafsīr Ahmadiyyah by Mullā Jīwan (1140 A.H)
7. Nayl-ul-Marām by Nawāb Siddīq Hasan Khān (1307 A.H)



## From the Literature Point of View

One outstanding angle of the Qur'ān is its eloquence. In fact, this is part of the miraculous nature of the Qur'ān. This is why those people of Makkah who said that the Qur'ān is the word of man, the Qur'ān challenged them to bring the like of it. The challenge stands to this day. This is why the purity of language, clarity, and eloquence of it has been a special subject of discussion of the Mufasssīrīn and different Mufasssīrīn have tried to clarify the words.

The work that has special importance in this regard is Tafsīr Kash-shāf of 'Allāmah Abul Qāsim Jārullāh Mahmūd Zamakhsharī Khawarizmī. The full name of this Tafsīr is Al-Kash-shāf 'an Haqā'iq At-Tanzīl wa 'Uyūn Al-Aqāwīl fī Wujūh At-Ta'wīl. Whoever wrote on this subject after Zamakhsharī generally benefitted from Zamakhsharī. The scholars feel that in order to understand the beautiful aspects of adab, there is no way but to benefit from Kash-shāf. However, he had Mu'tazilī thoughts. Subsequently, he mentioned much of his thoughts in Kash-shāf. Therefore, two footnotes have been published on Kash-shāf. One is written by Sayyed Sharīf Jurjānī, and the other is by 'Allāmah Nāsir-ud-Dīn Ahmad Iskandarī Mālikī. The name of it is Al-Insāf fī mā Tadammānuhu Al-Kash-shāf min Al-I'tizāl. This work, as the title suggests, refutes the Mu'tazilī thoughts of Zamakhsharī and supports the Ahl us Sunnah wal Jamā'ah.

## Tafsīrs of the Deviated Sects

The Qur'ān is the foundation of the laws of the Sharī'ah and it has the first rank in terms of the proofs of the Sharī'ah. Therefore, those who have different beliefs have also compiled Tafsīr works, like the Shia and the Mu'tazila.

We find different Tafsīrs of the Mu'tazila like those of Abū Hāshim 'Abdus Salām Jubbā'ī (321 A.H), Abū Muslim Isfahānī (322 A.H). However, two Tafsīrs are very important according to them:

1. Tanzīh ul Qur'ān 'an Al-Matā'in by Qādī Abdul Jabbār Hamdānī Shāfi'ī. He gave special attention to solving the objections that were raised on the Mu'tazilī thought.
2. Al-Kash-shāf 'an Haqā'iq At-Tanzīl wa 'Uyūn Al-Aqāwīl fī Wujūh At-Ta'wīl. This is the famous Tafsīr of 'Allāmah Zamakhsharī. It has been discussed in detail above. It is unique in terms of the language discussions. In this work, Zamakhsharī showed great support for Mu'tazilism and criticised the Ahl-us-Sunnah wal-Jamā'ah.

The Shia, especially the Ithnā Ash'ariyya gave great importance to the field of Tafsīr. Some important books of this sect and their authors are mentioned below:



1. Tafsīr Hasan 'Askarī by Hasan Askarī رحمته الله تعالى (231-260 A.H)
2. Majma'-ul-Bayān li 'Ulūm Al-Qur'ān by Abū 'Alī Fadl Ibn Husayn Tabrasī (538 A.H)
3. As-Sāfī fī Tafsīr Al-Qur'ān Al-Karīm by Mullā Muhsin Kāshī
4. Bayān-us-Sa'ādah fī Maqāmāt Al-Ibādah by Sultan Ibn Muhammad Khurāsānī

### Questions

1. What is meant by Tafsīr-bil-Ma'thūr and what are the important books written in this way?
2. What is meant by Tafsīr-bil-Ma'qūl and what are the important books written according to this way? Write the authors names also
3. Write a note of two books written according to a Fiqh way that you have read in the lesson, write the names and the author's names
4. Which Tafsīr written from a literature point of view has an outstanding status?
5. Write three Tafsīr names and their authors that were authored by the Mu'tazilah and Shia

### Sources of Tafsīr

The sources to which we turn in order to understand the meaning of the Qur'ān are:

1. Qur'ān
2. Hadīth
3. Statements of the Sahābah رضي الله عنهم
4. Lughat
5. Rā'i
6. Previous Divine Scriptures

### Tafsīr from the Qur'ān

The most important and reliable source of Tafsīr is the Qur'ān. There are different ways on how to make Tafsīr of a verse using a verse. The important ones will be mentioned here:

1. Explanation of something vague. For example, if a verse is mentioned with vagueness, then another verse clarifies its objective and meaning. Allāh تعالى says, 'Then Ādam learnt some words from his Rabb.' In another place, 'They said, O our Rabb, we have oppressed ourselves and if you do not forgive us and have mercy on us, we will be from the losers.'

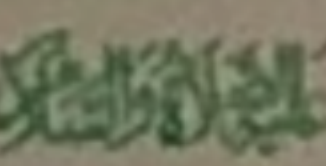
The second verse clarified that 'words' refer to these words of Du'ā'.

'Guide us to the straight path, the path of those whom You have guided.' Who are those upon whom guidance has been shown? Sūrah Nisā, verse 69 says, 'and whoever obeys Allāh and the Rasūl, they will



be with those whom Allāh has favoured, from amongst the Ambiyā', Siddiqīn, martyrs, and pious, and they are the best of company.'

We learn that the Ambiyā', Siddiqīn, martyrs and pious are meant.

2. Sometimes, a word is Mushtarak in its meaning and the meaning is specified through another verse. For example, 'And perform Tawāf of the Old house', there could be some other 'old house', but another verse clarifies and says that it is the Ka'bah in Makkah Mukarramah, 'Indeed the first house made for people (to worship at) is the one in Makkah, blessed'
3. Sometimes a group is mentioned in unclear terms in a verse and another verse clarifies who is meant. 'How many gardens and farms and springs they have left, and crops and noble places, and bounties which they were enjoying, in this way We made others inherit', which group is the one that was deprived of gardens and springs? Which group took its place? There is no clarity here. However, another verse clarifies and says that the first nation was the nation of Fir'awn, they were destroyed because they did not believe in Sayyidunā Mūsā  and the nation the took their place was the Banī Isrā'īl. Allāh says, 'We took them out from their gardens and springs, and treasures and noble places. In this

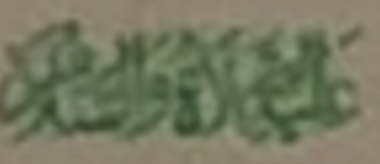
way, We made the Banū Isrā'īl inherit, they went behind in the morning.' (Shu'arā, 57-60)

4. Sometimes a point is mentioned in general terms in a verse. Another verse clarifies it, and states that the ruling is not general, but it has a condition, for example, 'Whoever denies to believe, his deeds will be destroyed' (Al-Mā'idah, 5). From this verse, we learn that Irtidād causes the deeds of a person to be destroyed in general. However, in another place, it has been clarified that this ruling will be in the case when a person does not get the divine ability to repent and he passes away in the state of disbelief. 'Remember that whoever turns away from his Deen and dies in the state of disbelief, then his good deeds will be destroyed in the world and the hereafter.' (Sūrah Baqarah, 217)
5. Sometimes the ruling in a verse is general and another verse clarifies the ruling to be specific. For example, 'So marry whichever women you like, two, three, four.' (Sūrah Nisā', 3) From this verse, we learn that whichever woman a person likes, it will be permitted for him to marry within four. However, other verses of the Qur'ān specify that one cannot marry Mahram women, like Sūrah Nisā', verse 23, 'Forbidden for you are your mothers and daughters...' Another example is, 'Forbidden for you is carrion, blood, the flesh of swine...' (Sūrah



be with those whom Allāh has favoured, from amongst the Ambiyā', Siddiqīn, martyrs, and pious, and they are the best of company.'

We learn that the Ambiyā', Siddiqīn, martyrs and pious are meant.

2. Sometimes, a word is Mushtarak in its meaning and the meaning is specified through another verse. For example, 'And perform Tawāf of the Old house', there could be some other 'old house', but another verse clarifies and says that it is the Ka'bah in Makkah Mukarramah, 'Indeed the first house made for people (to worship at) is the one in Makkah, blessed'
3. Sometimes a group is mentioned in unclear terms in a verse and another verse clarifies who is meant. 'How many gardens and farms and springs they have left, and crops and noble places, and bounties which they were enjoying, in this way We made others inherit', which group is the one that was deprived of gardens and springs? Which group took its place? There is no clarity here. However, another verse clarifies and says that the first nation was the nation of Fir'awn, they were destroyed because they did not believe in Sayyidunā Mūsā  and the nation the took their place was the Banī Isrā'īl. Allāh says, 'We took them out from their gardens and springs, and treasures and noble places. In this

way, We made the Banū Isrā'īl inherit, they went behind in the morning.' (Shu'arā, 57-60)

4. Sometimes a point is mentioned in general terms in a verse. Another verse clarifies it, and states that the ruling is not general, but it has a condition, for example, 'Whoever denies to believe, his deeds will be destroyed' (Al-Mā'idah, 5). From this verse, we learn that Irtidād causes the deeds of a person to be destroyed in general. However, in another place, it has been clarified that this ruling will be in the case when a person does not get the divine ability to repent and he passes away in the state of disbelief. 'Remember that whoever turns away from his Deen and dies in the state of disbelief, then his good deeds will be destroyed in the world and the hereafter.' (Sūrah Baqarah, 217)
5. Sometimes the ruling in a verse is general and another verse clarifies the ruling to be specific. For example, 'So marry whichever women you like, two, three, four.' (Sūrah Nisā', 3) From this verse, we learn that whichever woman a person likes, it will be permitted for him to marry within four. However, other verses of the Qur'ān specify that one cannot marry Mahram women, like Sūrah Nisā', verse 23, 'Forbidden for you are your mothers and daughters...' Another example is, 'Forbidden for you is carrion, blood, the flesh of swine...' (Sūrah



Mā'idah, 3) In another place, when Allāh ﷻ speaks about Harām things, He says, 'or flowing blood.' (Sūrah An'ām, 145) So, we learn that blood means flowing blood, that which is in the veins, not that which is in the blood.

6. Sometimes an unknown word is used and in another place, a well-known word is used so that it can clarify the first word. For example, 'And We rained upon them pebbles.' (Sijjīl) In another place, 'So that We send upon them stones of baked clay.' (Adh-Dhāriyāt, 33). We learn that Sijjīl refers to pebbles of Tīn.
7. Sometimes an incident is mentioned in one place and the detail is mentioned elsewhere. For example, 'And remember when We promised forty nights, then they made the calf into a deity after he went' (Sūrah Baqarah, 51). In another place, the detail of the forty nights is mentioned, 'We promised thirty nights to Mūsā, then We completed it with ten, so the stipulated time from His Rabb was completed at forty.' This is the method adopted in stories and incidents in most places in the Qur'ān.
8. Sometimes, in one verse, a subject matter is explained without the time and another verse clarifies which time it is linked to, or whether it is linked to the world or the hereafter. For example, 'So that you can be a witness over people and the

Rasūl will be a witness over you.' (Sūrah Baqarah, 143) From another verse we learn that it is related to the Day of Qiyāmah, 'Then, when We bring a witness from every nation and We bring you as a witness over them, what will be their condition?' (Sūrah Nisā, 41)

## Tafsīr from the Hadīth

After the Qur'ān, the most important and reliable source to learn and understand the Sharī'ah is the Hadīth. That is why the Hadīth also holds a high position in the commentary and explanation of the Qur'ān. This is because the responsibility of Rasūlullāh ﷺ was not only to convey the Qur'ān, but he was obligated to explain it too.

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

'And We revealed the reminder to you so that you can explain to the people; what was sent to them.'

We find different aspects of the Qur'ān clarified through the Ahādīth.

Sometimes, Rasūlullāh ﷺ made the Tafsīr of one verse from another verse. Sayyidunā 'Abdullāh Ibn Mas'ūd رضى الله عنه narrates that when the verse was revealed,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ



‘Those who believe and do not mix oppression (shirk) with their faith’, we said, “O Rasūl of Allāh, who amongst us is there who has not oppressed himself?” He ﷺ said, “Oppression here means shirk (polytheism), as Luqmān عليه السلام said to his son,

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

‘O my beloved son, do not ascribe partners to Allāh, indeed ascribing partners to Allāh is great oppression.’”

Sayyidunā Abū Hurayrah رضي الله تعالى عنه narrates that in the statement (لقاءه), (تلقى عيسى محبته ولقاءه الله) means,

قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ

‘You are pure, it was not my work to say that which I did not have the right to say.’ (Sūrah Mā'idah, 116)

Sometimes Rasūlullāh ﷺ made the Tafsīr of a verse, whether he mentioned the Tafsīr first, then he recited the verse, for example, Sayyidunā Abū Sa'īd Khudrī رضي الله تعالى عنه narrates that on the Day of Qiyāmah, Sayyidunā Nūh عليه السلام will be called. He will say, “I am present, O my Rabb.” Then Allāh تبارك وتعالى will say, “Did you convey My message?” He will say, “Yes.” Allāh تبارك وتعالى will ask his nation, “Did Nūh convey My message to you?” They will say, “No warner came to us.” Allāh تبارك وتعالى will ask Sayyidunā Nūh عليه السلام, “Who will be your witness?” The Ummah of

Muhammad ﷺ will testify that Sayyidunā Nūh عليه السلام had conveyed the message of Allāh and Rasūlullāh ﷺ will testify for you.” This is the meaning of the verse,

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

‘and the Rasūl will be a witness upon you.’

(Sūrah Baqarah, 143)

Alternatively, he first mentioned the verse, then the explanation. Sayyidunā ‘Abdullāh Ibn Zam’ah رضي الله تعالى عنه narrates that he heard Rasūlullāh ﷺ giving the Khutbah. He spoke about the camel of Sālih عليه السلام and its being killed and he read the verse, (إِذْ أَنْبَعَثَ أَشْقَاهَا), he then said, “This was done by a person called Uzayr Arim. He was an influential person in his nation like Abū Zam’ah. (Bukhārī)

Sayyidunā ‘Uqbah Ibn ‘Āmir رضي الله تعالى عنه narrates that he heard Rasūlullāh ﷺ saying on the pulpit, (وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ), (من قوة), then he said, “Remember, strength means archery, strength means archery, strength means archery.” (Sūrah Anfāl, 6) (Muslim, Hadīth 1917)

It sometimes happened that there was difficulty in understanding a verse. Rasūlullāh ﷺ clarified it, for example, Sayyidunā Adī Ibn Hātim رضي الله تعالى عنه asked about the verse, ‘until the white thread becomes clear for you from the black thread’ (Sūrah Baqarah, 187). “What are these two



threads?” Rasūlullāh ﷺ clarified, “The black thread refers to the darkness of the night, and the white thread refers to the whiteness of the day.” (Bukhārī, Hadīth 4510)

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh ﷺ said, “He who is taken to account, he will be destroyed.” I said, “Does Allāh تَعَالَى not say, ‘as for he who has been given the book in his right hand, he will have an easy reckoning’ (Sūrah Inshiqāq, 7, 8)?” Rasūlullāh ﷺ said, “In this verse, reckoning means being presented for reckoning. He who will be questioned and examined, he will be destroyed.” (Bukhārī, Hadīth 4939)

It sometimes happened that Rasūlullāh ﷺ asked the Sahābah رَضِيَ اللَّهُ عَنْهُمْ about a word of the Qur’ān. He then clarified it himself. For example, when Sūrah Kauthar was revealed, Rasūlullāh ﷺ asked the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, “Do you know what is Kauthar?” The Sahābah رَضِيَ اللَّهُ عَنْهُمْ said, “Allāh and His Rasūl know best.” Rasūlullāh ﷺ said, “This is a stream that my Rabb has promised me. This is a pond to which my Ummah will come on the Day of Qiyāmah. Its utensils are equal to the stars.” (Muslim, Hadīth 400) From this Hadīth we learn the meaning of Kauthar.

Sometimes Rasūlullāh ﷺ would not clearly mention the Tafsīr of a word, but by means of it, one can understand the Tafsīr of a word or line. Allāh تَعَالَى says,

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Look after every Salāh, especially the middle one and stand silently before Allāh

In this verse, which Salāh is meant by the ‘middle Salāh’? Rasūlullāh ﷺ clarified it on the day of the Ghazwah of Khandaq. He said, “They stopped us from the middle Salāh until the sun set.” From this, it became clear that the middle Salāh refers to Asr. This is because the time for it is before sunset.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said, “Whenever a child is born, Shaytān touches it. Due to this, the child screams, except for Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا and her son, Sayyidunā ‘Īsā عَلَيْهِ السَّلَام.” Rasūlullāh ﷺ said, “Read the following verse if you want,

وَإِنِّي أَعِيزُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection for her and her progeny from the rejected devil.

Sayyidunā ‘Adī Ibn Hātim رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said, “The Jews have earned the anger of Allāh, and the Chistians are astray,” this could be the Tafsīr of (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ).

Sometimes there was a difference of opinion amongst the Sahābah regarding the purport of a verse and Rasūlullāh ﷺ clarified it. In this way, the difference of opinion was



removed and the verse was explained. For example, 'the Masjid that was based on Taqwā is more worthy of you standing in it.' Which Masjid does the verse refer to? There is a discussion on this. One view is that it refers to Masjid Quba. Others say that it refers to Masjid un Nabawī. Those who had these views presented them to Rasūlullāh ﷺ. He ﷺ said, "It refers to Masjid un Nabawī."

(Tirmidhī, Hadīth 323)

Sometimes a ruling is mentioned in general terms in the Qur'ān. From the Hadīth we learn that this is not a general ruling, but some are excluded from this ruling. For example, Allāh ﷻ says,

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيْنِ

Allāh instructs you regarding your children that the share of a male is equal to the share of two females

This ruling is apparently general for all children, but we learn from the Hadīth that the one who kills will not inherit from the one he killed and a disbeliever will not inherit.

Sometimes a ruling is mentioned in general terms in the Qur'ān. The Hadīth clarifies it, that there are some conditions with the ruling. Allāh ﷻ says,

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

The male thief and female thief, cut their hands because of what they earned (Sūrah Mā'idah, 38)

In this verse, the ruling of cutting the hands has been given in general. It could be from the wrist, from the elbow, or from the shoulder. However, the Hadīth clarifies that it refers to cutting from the wrist. (As-Sunan Al-Kubrā, Hadīth 17025)

Sometimes a word is mentioned vaguely. The meaning is not clear. Rasūlullāh ﷺ clarified it. the Qur'ān states, 'Indeed the recitation of the time of Fajr is attended.'

What does the word Mash-hūd refer to? It is not clear. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "The angels of the night and the angels of the day attend." This means that at the time of Fajr, the angels of the night and day attend.

Allāh ﷻ says, 'What is strange that your Rabb will give you place at Maqām Mahmūd?' (Sūrah Isrā', 79)

From the Hadīth we learn that Maqām Mahmūd refers to intercession, i.e. on the Day of Qiyāmah, Rasūlullāh ﷺ will be given permission to intercede.

There are many laws pertaining to practical life mentioned in the Qur'ān. These have been clarified through the Hadīth. For example, 'establish Salāh', 'give Zakāt', 'Hajj of the house of Allāh'.



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These are instructions, but the detail is not mentioned in the Qur'ān. The entire detail is mentioned in the Ahādīth.

Sometimes, the Qur'ān mentions something in brief and the details are in the Ahādīth. For example,

1. The story of Sayyidunā Mūsā عليه السلام and Khadir عليه السلام
2. The story of the people of the trench, it is mentioned in Sūrah Burūj
3. The incident of Me'rāj, in the beginning of Sūrah Banī Isrā'īl

Sometimes we learn from the Hadīth that a ruling of the Qur'ān has been abrogated. For example, 'It is binding on you to make a bequest for parents and relatives.' (Sūrah Baqarah, 180)

The Hadīth clarifies that this ruling is abrogated and there is no consideration given to bequest for an heir (Tirmidhi, Hadīth 2121).

## Questions

1. What are the sources of Tafsīr?
2. Explain the following forms of Tafsīr bil Qur'ān:
  - a. Specifying the meaning of a Mushtarak word
  - b. Putting conditions of Mutlaq
  - c. Takhsīs of 'Ām
  - d. Specification of time

3. The Hadīth explains the Qur'ān, present a verse of the Qur'ān in this regard
4. How are the words of the Qur'ān clarified by the Hadīth, write an example of each
5. Clarify the following aspects of Tafsīr by means of the Hadīth:
  - a. Takhsīs of 'Ām
  - b. Specification of Mutlaq
  - c. Clarification of Mubham
  - d. Tafsīr of Mujmal
  - e. Clarification of Naskh

## Statements of the Sahābah رضي الله تعالى عنهم

In terms of understanding the Qur'ān, the Sahābah رضي الله تعالى عنهم have three specialties. No one shares this with them. Firstly, they heard the Qur'ān directly from Rasūlullāh ﷺ and understood it. In addition, wherever they had some doubt, they asked Rasūlullāh ﷺ and got a satisfactory answer. Secondly, the Qur'ān was revealed in front of them. Therefore, they knew the background of the revelation, the incidents happened in front of them, these incidents hold great importance in understanding and stipulating the meaning. Thirdly, in every language, the use of words change. This change also occurs with time and place and with the tone of each tribe. Because the Sahābah رضي الله تعالى عنهم were the first addressees of the Qur'ān, that is why the Qur'ān was revealed in their language and they knew the



words properly. This is why an important source of Tafsīr is the statements of the Sahābah رضي الله عنهم.

The statements of the Sahābah رضي الله عنهم help in understanding the Tafsīr of the Qur'ān from different angles;

Sometimes there seems to be an apparent contradiction in some of the subject matter of the Qur'ān. The Tafsīr of the Sahābah رضي الله عنهم removes this. For example, a person presented a few objections in front of Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه. Two of them were that on one side is the explanation of the Qur'ān, that on the Day of Qiyāmah, there will be family relation that will remain, nor will one be able to ask others (Sūrah Mu'minūn, 101). On the other side, it is said, 'they will ask one another' (Sūrah Sāffāt, 27)

Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه said, "The verse of Sūrah Mu'minūn is linked to the first blow of the trumpet and the second verse is linked to the second blowing of the trumpet." The second question was that on one side, Allāh سبحانه says that on the Day of Qiyāmah, people will not be able to hide the truth (Sūrah Nisā', 42). On the other hand, it was said that on the Day of Qiyāmah, the polytheists will say, 'We would not do Shirk.' (Sūrah An'ām, 23)

Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه said that when the polytheists will see that Allāh سبحانه will be forgiving the believers, they will say that they would not do Shirk. Then,

their mouths will be sealed and their limbs will speak, so they will not be able to hide anything. In this way, there were a number of doubts that Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه solved. (Bukhārī)

There was vagueness in the purport of some verses. The statements of the Sahābah رضي الله عنهم clarified it. As Allāh سبحانه says, 'Indeed He saw the great signs of his Rabb.' (Sūrah Najm, 18)

It is reported from Sayyidunā 'Abdullāh Ibn Mas'ūd رضي الله عنه that this means green brocade that covered the horizon. (Bukhārī, Hadīth 4858)

'Until he was at a distance of two bows or less, then Allāh revealed upon His servant what He revealed' (Sūrah Najm, 9, 10). Sayyidunā 'Abdullāh Ibn Mas'ūd رضي الله عنه said that this refers to seeing Sayyidunā Jibrīl عليه السلام in his original form, he had six hundred wings.

We learn the meanings of some words of the Qur'ān from the statements of the Sahābah رضي الله عنهم. For example,

إِنَّمَا تَزَيَّ بِشَرِّ كَالْقَصْرِ

It is narrated from Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله عنه that we used to gather wood and keep it for the winter, we used to call this 'Qasr'. (Bukhārī, Hadīth 4932)



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It is narrated from Sayyidunā 'Abdullāh Ibn 'Abbās رضي الله تعالى عنه that we used to gather wood and keep it for the winter, we used to call this 'Qasr'. (Bukhārī, Hadīth 4932)



Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه explained that ‘Ka’san Dihāqa’ refers to a utensil given continuously, it is always filled and he extrapolated this from a term used in the time of ignorance. (Bukhārī, Hadāth 3839)

There are a number of verses whose background we learn from the explanation of the Sahābah رضي الله عنهم. For example, Allāh تعالى says, (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ), ‘There is no problem upon you if you seek from the grace of your Rabb’.

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه says that during the days of ignorance, there would be markets set up in ‘Ukkāz, Majannah, and Dhul Majāz. There would be things contrary to the Sharī’ah happening there. Therefore, the Sahābah رضي الله عنهم doubted whether they should go to trade there or not. The verse was revealed regarding this, ‘Then return from where the people returned’

(Sūrah Baqarah, 199).

Sayyidah Ayesha رضي الله عنها narrates that the Quraysh would not go to Arafāt during Hajj. They would stay in Muzdalifah only, i.e. they felt it against their honour to go beyond the Haram boundary. The other Hujjāj would go to Arafāt. Rasūlullāh ﷺ ended this useless custom of the days of ignorance and in this verse, the instruction was given that just as other people go to Arafāt and return, you should also go to Arafāt and return. (Bukhārī, Hadīth 452)

From some terms in the Qur’ān, we learn that certain things are permitted. The Sahābah رضي الله عنهم had explained the background. From this, we learn that the apparent meaning is not meant. For example,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

Indeed Safa and Marwa are from the signs of Allāh, so whoever does Hajj and ‘Umrah, there is no problem if he does the circuits of them

The words ‘lā junāha’ are generally used to show permissibility. Therefore, there could be a misunderstanding that Sa’ī is not compulsory between Safa and Marwa. It is only permissible. However, the narration of Sayyidah Ayesha رضي الله عنها clarifies that this is not the case. The word refers to the background, that during the time of ignorance, idols were placed on Safa and Marwa. People would do the Sa’ī and feel that it is worship for them. After the conquest of Makkah, although these idols were taken down, yet the Sahābah رضي الله عنهم felt a dislike because of the old link. The verse was revealed based on this background.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا



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‘There is no problem on you if you shorten the Salāh, if you fear that the disbelievers will trouble you.’ (Sūrah Nisā’, 101)

Keeping the apparent wording before us, Ya’lā Ibn Umayyah asked Sayyidunā ‘Umar رضي الله عنه that now people are in peace and safety. Sayyidunā ‘Umar رضي الله عنه said, “I had the same thought. I asked Rasūlullāh ﷺ about it.” He ﷺ said, “This is Sadaqah from Allāh upon you. So accept it.” this means that the ruling was given when there were difficult times, but the ruling will remain even in times of peace.

Some of the laws of the Qur’ān are apparently general. However, we learn from the clarification of the Sahābī that it has a specific meaning,

يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

Those who are pleased with what they have done and they want to be praised for what they did not do

Marwān asked Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه that in the light of this verse, we will all be inflicted by punishment. Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه said, “This is related to the Jews.” Rasūlullāh ﷺ asked them about some matters. They hid the truth and turned their words and replied. It was said about them that they hide the truth and are pleased with falsehood and they want to

be congratulated for it. In short, the subject matter of the verse is not general, but it is specific for the Jews.

Sayyidunā Abū Salamah رضي الله عنه narrates that a person came to Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه. Sayyidunā Abū Hurayrah رضي الله عنه was also sitting there. The person asked, “What is the ruling for a woman whose husband passed away, and she subsequently gave birth forty days after the husband’s demise?” Sayyidunā Ibn ‘Abbās رضي الله عنه said, “Whichever is longer of the two, when comparing the time until birth and four months, ten days, that will be the ‘iddat.” Sayyidunā Abū Salamah رضي الله عنه said, “The ‘iddat will be complete upon the birth.” Sayyidunā Abū Hurayrah رضي الله عنه said, “This is also my view.” Sayyidunā Ibn ‘Abbās رضي الله عنه sent his slave Kurayb to Sayyidah Umm Salamah رضي الله عنها. She said that the husband of Sabī’ah Aslamiyyah was killed, whilst she was pregnant. After forty days, she gave birth. Soon thereafter, she got a proposal. Rasūlullāh ﷺ got her married. (Bukhārī, Hadīth 4909)

We learn that the ruling of Sūrah Baqarah, verse 234 is not general, but the pregnant women are excluded.

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مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

If you turn to Allāh, then your hearts have lowered, if you help each other against him, then Allāh is his guardian and Jibrīl عليه السلام and the pious believers, besides this, the angels are his helpers

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنه asked Sayyidunā ‘Umar رضي الله تعالى عنه about this. So he said, “It refers to Sayyidah Ayesha رضي الله تعالى عنها and Sayyidah Hafsa رضي الله تعالى عنها.” (Bukhārī, Hadīth 3914)

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

These are two groups who argued regarding the matter of their Rabb Sayyidunā Abū Dhar Ghifārī رضي الله تعالى عنه used to say that in this verse, those who fought each other in the Battle of Badr are meant, i.e. Sayyidunā ‘Alī رضي الله تعالى عنه, Sayyidunā Hamzah رضي الله تعالى عنه and Sayyidunā ‘Ubaydah Ibn Hārith رضي الله تعالى عنه on behalf of the Muslims and ‘Utba, Shaybah and Walīd Ibn ‘Uqbah on behalf of the polytheists. (Bukhārī, Hadīth 3968)

Sometimes we learn that a ruling has been abrogated from the statement of the Sahābī رضي الله تعالى عنه.

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

It is narrated from Sayyidunā Salamah Ibn Akwa’ رضي الله تعالى عنه that after fasting was made obligatory, initially there was scope that whoever did not want to fast, they could give fidya. Later on, this ruling was abrogated. Sayyidunā ‘Abdullāh Ibn ‘Umar رضي الله تعالى عنه also narrated that this verse was abrogated. (Bukhārī, Hadīth 4506)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ  
وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Those among you who pass away and leave widows behind, the wives should abstain from marriage for four months and ten days, and then when they reach the end of this time, there is no sin on you for what they do regarding themselves in a proper manner, and Allāh is aware of what you do

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## Ruling of the Tafsīr of the Sahābah رضي الله تعالى عنهم

What is the status of the Tafsīrī statements of the Sahābah رضي الله تعالى عنهم? The summary of the discussion from the scholars is as follows:



إِنْ تَوَلَّوْا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ  
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1. Where there is no scope for Ijtihād, and where the basis of something is not on the language of the Qur'ān, it will have the status of Hadīth Nabawī. This is because he heard it from Rasūlullāh ﷺ and narrated it. For example, events of the past, prophecies of future things, the description of Jannah and Jahannam, reward and punishment etc. However, if we know that certain Sahābah رَضِيَ اللَّهُ عَنْهُمْ had knowledge of the previous scriptures, their narrations of past events will not be of the level of Hadīth, those things that are mentioned in the Taurāt and Injīl.
2. In those matters where the Tafsīr of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ is narrated, there is some role played by Ijtihād or language, but the Ummah has accepted it with unanimity, then this will also be proof because of consensus on it.
3. Those matters in which there is scope for Ijtihād, or they are related to language, or the similar subject matter has mentioned in the previous scriptures and that Sahābī knew of those scriptures, then their Tafsīrī statements will not hold the rank of Hadīth.

## Arabic Language

The language chosen for the last heavenly scripture is Arabic.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

Indeed We have made it an Arabic Qur'ān so that you can understand

Those addressed by the Qur'ān are humanity until the Day of Qiyāmah. However, those who were addressed first were the Arabs. Therefore, those words used as technical terms in the Shari'ah like Salāh, fasting, Zakāt, Hajj, Nikāh, Talāq, inheritance, Wasiyyat, Risālat, and so on – leaving them aside, whatever words are in the Qur'ān, they will have the same purport that is used in Arabic. For example,

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

We said, "Hit your staff on the rock", and twelve springs gushed from it

The meaning of Darb is to hit. If the word 'fi' was there, then it would give the meaning of flowing. However, some of the Urdu translators accepted the Tafsīr of the Mu'tazilah and translated it as, 'with the support of his staff, he climbed the mountain, then you will see twelve springs flowing.' This translation goes totally against Arabic laws and is unreliable.

The Arabic that was used at the time of the revelation of the Qur'ān will be considered and the Sahābah رَضِيَ اللَّهُ عَنْهُمْ



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The meaning of Darb is to hit. If the word ‘fi’ was there, then it would give the meaning of flowing. However, some of the Urdu translators accepted the Tafsīr of the Mu'tazilah and translated it as, ‘with the support of his staff, he climbed the mountain, then you will see twelve springs flowing.’ This translation goes totally against Arabic laws and is unreliable.

The Arabic that was used at the time of the revelation of the Qur'ān will be considered and the Sahābah رضي الله عنهم



understood the meaning. If the word was used for some other meaning later on, then it will not be considered.

For example, Sadaqah. In the Qur'ān, this word was used for the meaning of helping and doing a favour. Zakāt is included in it. However, later on, in the Fiqh terminology, it started to be used for compulsory and optional charity.

Fard. According to Fiqh terminology, this word is used to show laws that are obligatory, those that are emphatically proven. However, this word is used in the Qur'ān in meaning of 'stipulate' etc.

The reality is that most of the deviated sects have adopted this method in using the Qur'ān to fit their way, where they removed the original meaning of the Arabic words and tried to create a new meaning. A few examples will be mentioned here,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad ﷺ is not the father of any of you, but He is the Rasūl and the seal of the Ambiyā, and Allāh has knowledge of everything

The meaning of 'khatm' is seal, i.e. to seal and close something in such a way that nothing from outside can come into it. Therefore, the meaning is that the chain of

Nubuwwah ends with you, i.e. Muhammad ﷺ. Now, no one can enter the palace of Nubuwwah. This meaning of the words is clear, that during the time of Rasūlullāh ﷺ, whoever falsely claimed Nubuwwah, they also said that angels bring revelation to them. However, none of them said that his Nubuwwah continues from the Nubuwwah of Rasūlullāh ﷺ, like Mirza Ghulām Ahmad Qādiyānī claimed. This is because the people knew Arabic and this person was totally ignorant of Arabic.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

They said, 'Indeed you are amongst those bewitched

The Qādiyānīs made Tafsīr of this verse and said, 'The meaning of Sihr is also to be affected by influence. Probably every Nabī that came to the world was told that he was affected by influence, i.e. some people bribed him and made him to their work.' (Tafsīr Saghīr, 477)

However, in Arabic, the meaning of Sihr in Arabic is not this. The Qādiyānīs resorted to deception because Mirzā Ghulām Ahmad Qādiyānī could not present any miracle, that is why, in the Qur'ān, wherever miracles are mentioned, the Qādiyānīs misinterpret it in this way.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ  
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Do not move your tongue in order to learn the Qur'aan hastily. Indeed, We are responsible to collect it and make you recite it. Therefore, when We make you recite it, then follow its recital (Sūrah Qiyāmah, 16-18)

The word 'thumma' used in the verse means delay, i.e. for something to come a little later. In this verse, it has been explained that We protect the Qur'ān in your bosom, then We also show you the explanation. This is because one important objective of the deputation of Rasūlullāh ﷺ is to explain the Qur'ān. However, the Mahdawīs explain the word 'thumma' to mean that after a thousand years, the Ma'ānī of the Qur'ān was revealed to Sayyed Muhammad Jaunpūrī. It is as though in accordance to their thought, the Muslims were not aware of the meanings of the Qur'ān. It is clear that this is against the Qur'ān.

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ

So marry of the women you like, two, three, four (Sūrah Nisā', 3)

In terms of Arabic, a man is permitted to marry a maximum number of four wives. However, some who have deviated thoughts have taken this out of context and have given permission for nine. This is totally wrong in terms of Arabic.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ

The flesh of carrion and blood and swine flesh is forbidden for you (Sūrah Mā'idah, 1)

Some deviated people have drawn the conclusion from this verse that only swine flesh is Harām, not fat. However, in terms of Arabic, this is wrong. In Arabic, the word Lahm refers to the fat also.

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

There will be matā' for the divorced woman according to custom (Sūrah Baqarah, 241)

The translation of Matā' in English is given as maintenance. Due to this, the Supreme Court in India ruled that the divorced woman should be given maintenance until death or until the next marriage, whereas in Arabic, Matā' refers to a gift, given once, not maintenance, which is given continuously.

Due to ignorance of Arabic, sometimes the Qur'ānic words are explained in such a way that are laughable.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

The day We shall call every person with their leader. (Sūrah Isrā', 71)

The meaning of Imām is leader. This means that on the Day of Qiyāmah, the people will be called with their leaders.



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However, some people feel that Imām is the plural of Umm (mother). This means that on the Day of Qiyāmah, people will be called by their mother's names.

## Questions

1. Why do the statements of the Sahābah رضي الله عنهم have a special place in the Tafsīr of the Qur'ān?
2. Explain the following with examples from the statements of the Sahābah رضي الله عنهم:
  - a. Daf' Ta'arud
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4. How does Arabic language help with Tafsīr of the Qur'ān and can refutation be done of the deviated sects with it? Explain with examples

## Tafsīr Bir-Rā'i

Rā'ā refers that the conclusion a person reaches after deep thinking. Subsequently, if a person thinks deeply over the objectives of the Qur'ān and by means of the Tafsīr resources, he reaches a conclusion, then, it will be a praiseworthy view. No Tafsīr of the pious predecessors is

free of this. If a person has a view from before that differs from the Qur'ān, general teachings of the Sunnah, the nature of the Sharī'ah and the agreed upon thoughts and views of the pious predecessors and he tries hard to prove it from the Qur'ān, then such a view will be disliked. This will be called Tafsīr Bir-Rā'i. This is censured in the Hadīth.

A few examples of this kind of Tafsīr are presented below:

The Rawāfid (Shia) say that in Sūrah Nisā, verse 51,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

Jibt and Tāghūt refer to Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه (we seek the protection of Allāh).

They also say that in Sūrah Baqarah, verse 67,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

'Indeed Allāh commands you to slaughter a cow', that the cow refers to Sayyidah Ayesha رضي الله عنها (we seek the protection of Allāh).

The Mu'tazilah say from Sūrah Zumar, verse 62 'Allāh is the Creator of everything', that the Qur'ān is created.

Some Sūfis say from Sūrah Sād, verse 42, 'hit you foot on the ground' refers to permissibility of dancing.

Some say that Sūrah A'rāf, verse 166, 'become monkeys, despised' refers to Allāh telling the people, 'Do not become



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despised and lowly like monkeys', instead of accepting the punishment of their forms being changed.

In this way, in every era, the deviated sects tried to prove their wrong beliefs by doing Tafsīr Bir-Rā'i. However, the the Mu'tazilah and Shia have caused great harm to the Ummah through this.

### Previous Divine Scriptures

An important subject matter of the Qur'ān is the previous Ambiyā' and their nations. The Qur'ān speaks about the Banī Isrā'īl and the messengers before them, and their incidents. Some of this is found in the previous scriptures. The Qur'ān explains to us that the previous divine scriptures are not in their original form, but they have been changed. The meanings were also changed. Therefore, we gain some help in understanding the stories of the Qur'ān from these works, but the authentic must be sifted from the changed.

It is also a reality that on account of Isrā'īlī narrations coming into the Tafsīr works, great harm was caused. This is because some of the Isrā'īlī narrations are contrary to the foundational teachings of Islām. For example, in the light of Islām, the Ambiyā' are Ma'sūm. This is because they are examples for their nations. However, the picture drawn in the Bible for the Ambiyā' is shameless and very terrible.

When we do a comparative study of the previous divine scriptures and the Qur'ān, it is worthy to note that regarding a number of matters, the Qur'ān verifies the Bible. The Qur'ān also removes the misunderstanding that is in the Bible.

In the Bible, Sayyidunā Dāwūd عليه السلام and Sayyidunā Sulaymān عليه السلام are said to be wrong. It even states that Sayyidunā Sulaymān عليه السلام was responsible for committing disbelief. In the light of this, the Qur'ān says, 'Sulaymān did not disbelieve, but the devils disbelieved.' (Sūrah Baqarah, 102)

In the Bible, the slip that occurred in Jannah, is ascribed to Sayyidah Hawwa عليها السلام. It is for this reason that in the Jewish and Christian religion, women are said to be the doors of sin. The Qur'ān links the slip to Sayyidunā Ādam عليه السلام and Sayyidah Hawwa عليها السلام, 'Shaytān caused them to slip and he caused them to be taken out from what they were in.'

In terms of being a male, there is more responsibility upon Sayyidunā Ādam عليه السلام for staying away from the slip. Therefore, only the forgetfulness in the slip is associated to him.

In this way, the taint of women being the cause of sin has been washed away by the Qur'ān. The Bible spoke about the creation of the universe and it said that Allāh created the universe in six days and then rested a day. It is as



though Allāh experiences tiredness and he needed to rest. The Qur'ān explains, 'And tiredness does not affect us' (Sūrah Qāf, 38)

Keeping these things in mind, the view of the majority regarding the Isrā'īlī narrations are:

1. The aspects of the Bible that are in accordance to the Qur'ān and Hadīth, they will be accepted
2. Those things of the Bible that are against the Qur'ān and Hadīth, or the foundational views of Islām, they will not be accepted
3. Those things that are not verified by the Qur'ān, neither does the Qur'ān deny it, we should adopt silence on the matter. However, it will be permissible to narrate it with reference from the previous divine scriptures. Rasūlullāh ﷺ said the following regarding the Isrā'īlī narrations, "Do not verify or deny the people of the Book." (Bukhārī, Hadīth 4215) "Narrate from the Banū Isrā'īl, there is no problem." (Bukhārī, Hadīth 3247)

### Conditions of Tafsīr

Translation of the Noble Qur'ān and its Tafsīr is a great responsibility. This is because it is from Allāh ﷻ. Therefore, the 'Ulamā' have stipulated a few conditions for Tafsīr of the Noble Qur'ān. Those who do not fulfil these

conditions, it will not be permissible for them to make Tafsīr of the Qur'ān. However, it will be permissible for them to narrate or teach the Tafsīr of others. The conditions are:

1. Knowledge of the Qur'ān, to know the different verses that apply to one topic. This is because the greatest source of Tafsīr is the Qur'ān itself. This will be possible when a person has a full overview of all the verses of the Qur'ān. Similarly, there are some laws of the Qur'ān that are abrogated (Mansūkh). It is necessary that a person have full knowledge of the Mansūkh and Nāsikh verses.
2. A person must have knowledge of Ahādīth and the statements of the Sahābah رَضِيَ اللهُ عَنْهُمْ. This is because the second most important source of Tafsīr of the Qur'ān is the Ahādīth and Āthār. Those narrations that explain the Asbāb-un-Nuzūl are also found in the Ahādīth.
3. To have a good grasp of Arabic. Lexicology is part of the Arabic language. One must have a mastery over syntax and etymology and the principles of Ma'ānī and Balāghat. This is because the Qur'ān is in Arabic and as long as a person does not know these sciences, he will not be able to understand the purport of the Qur'ān.



4. To have knowledge of the different Qirā'ats of the Qur'ān. This is because this plays a great role in understanding the Qur'ān. Moreover, sometimes one Qirā'ah will help to specify another.
5. To have full knowledge of the principles of Dīn, i.e. the beliefs, especially the views of the Ahl-us-Sunnah wal-Jamā'ah so that a person can differentiate between the correct and incorrect Tafsīrī views.
6. To have deep sight into the principles of Fiqh so that one can extrapolate the correct meaning of the words of the Qur'ān and one can bear in mind the limits of the words and making Ijtihād from it.
7. To have knowledge of the Tafsīrī views of the previous Mufasssīrīn so that one can differentiate between the matters upon which there is consensus and those that are disputed. In this way, one can reach the correct conclusion.
8. One important condition is linked to the practical life of a person, that he must have the fear of Allāh تبارك وتعالى, he must have full conviction in the words of Allāh تبارك وتعالى and His Rasūl ﷺ. This is so that he does not follow his desires and make baseless interpretations and explanations. It is not necessary that a person has every necessary science in his mind at every moment, but it is sufficient that he has the ability to reference the works on these

subjects when there is a need to do so. If the life of a person shows that he does not follow the Sharī'ah and he is far from the Sunnah, or if his condition is such that he does not even know Arabic, then it will not be permissible for him to explain and make Tafsīr, nor will it be permissible for other Muslims to take his view as reliable and authoritative and accept his opinion.

## Questions

1. What do a praiseworthy Rā'i and a blameworthy Rā'i mean?
2. Give two examples of blameworthy Rā'i
3. How is help taken from previous divine scriptures in the Tafsīr of the Qur'ān?
4. Some explanations of the Bible have been corrected by the Qur'ān, give at least two examples of this
5. There are conditions for Tafsīr, write a note on this



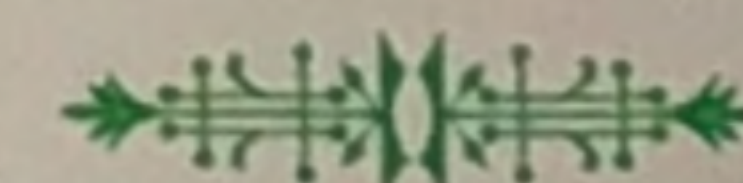


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## Translator's Note

By the grace of Allah ﷻ, translation completed on 6 Dhul-Qa'dah 1439, 20 July 2018. All praise is due to Allah ﷻ for blessing us with the opportunity to translate this work. May Allah ﷻ accept from the author and translator and take this work worldwide for the guidance of humanity, Amīn.

As with all endeavours, there are bound to be perfections and shortcomings. The perfections are from Allah and the shortcomings from us. Kindly feel free to provide constructive feedback at [ghazali.in.motion@gmail.com](mailto:ghazali.in.motion@gmail.com)

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## About the Book

Usul-ut-Tafsīr Made Easy is a work that simplifies the field of the principles of Tafsīr. It will serve as an aid to the student before studying the higher works on the subject. This work is taught in many institutions in the original Urdu and will now help the English medium institutions.

The subject matter of Usūl-ut-Tafsīr is quite lengthy and intricate. Despite this, this particular book has collated the information in an easy to understand way and covers a wide range of topics.

The author, Maulānā Khālid Sayfullāh Rahmani is a brilliant contemporary scholar who has beautifully penned this work. Each section has questions at the end, which will help the teacher in entrenching the subject matter into the minds of his students. Students and teachers will appreciate this work greatly.